A CHRISTIAN EDUCATION MODEL FOR DEVELOPING A MISSIONAL CHURCH IN A LOCAL CONGREGATION

Arthur W. Patterson, Sr.

B. A., Fisk University, 1972
M.A., Coppin State University, 1975

Mentors

Lucius Dalton, D. Min.
Daryl Hairston, D. Min.

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
May, 2014

United Theological Seminary
Dayton, Ohio

Faculty Approval Page
Doctor of Ministry Final Project

A CHRISTIAN EDUCATION MODEL FOR DEVELOPING A MISSIONAL CHURCH IN A LOCAL CONGREGATION

by

Arthur W. Patterson, Sr.

United Theological Seminary, 2014

Mentors

Lucius Dalton, D. Min.
Daryl Hairston, D. Min.

Date: _____

Approved:

_____

_____

Faculty Mentors:

_____
Associate Dean of Doctoral Studies

Copyright © 2014 Arthur W. Patterson, Sr.
All rights reserved

TABLE OF CONTENTS

ABSTRACT……iv

ACKNOWLEDGEMENTS……..v

ABBREVIATIONS……vii

DEDICATION…….……..viii

INTRODUCTION…….1

CHAPTER

1. MINISTRY FOCUS……..…….…….……...5
2. THE STATE OF THE ART IN THIS MINISTRY MODEL…….…….…….14
3. THEORETICAL FOUNDATION.…….…….…….30
4. METHODOLOGY……..…….....87
5. FIELD EXPERIENCE…….…..……90
6. REFLECTION, SUMMARY, AND CONCLUSION…….…..……98

APPENDIX

A. SURVEYS (PRE, POST AND CHURCH) 101
B. CHRISTIAN EDUCATION MODEL/OUTLINE 109
C. COMMUNITY SURVEY 119
D. MISSIONAL EFFORTS (STATEMENT, COMMITTEE.....121
E. COLLEGE CAMPUS MINSTRY 133
F. NURSING HOME MINISTRY TEAM 137

BIBLIOGRAPHY…….…….116

ABSTRACT

A CHRISTIAN EDUCATION MODEL FOR DEVELOPING
A MISSIONAL CHURCH IN A LOCAL
CONGREGATION

by

Arthur Wayne Patterson, Sr.

United Theological Seminary, 2014

Mentor(s)

Lucius Dalton, D. Min.
Daryl R. Hairston, D. Min.

The focus of this project was the development of a missional ethos at New Hope Church of God in Christ in Murfreesboro, Tennessee. Members were encouraged to embrace missiology as a means of spreading the gospel; and making disciples within New Hope Church and throughout the community. The project was based on the premise that the congregation was not involved in missional ministry. The hypothesis was that an attitudinal change would occur within members once they were informed of the concept of a missional church. The methodology used to evaluate the hypothesis was qualitative using surveys, questionnaires and focus groups.

ACKNOWLEDGEMENTS

The writer wishes to extend sincere thanks to: Faculty Mentors Dr. Lucius Dalton and Dr. Daryl Hairston for their excellent support and guidance throughout the doctoral project. Special thanks are extended to William J. Smith for his assistance and encouragement as a Peer Associate during the final days of the process. A word of thanks is extended to peer Claude Williams who began this journey with the writer with similar commitments "to finish the task at hand."

The writer wishes to express sincere gratitude and appreciation to the local pastor, Franklin Hollie for allowing the local context to be used as a laboratory for the research project. Also, the writer would like to express love and gratitude to the members of the local context, New Hope Church of God In Christ, Murfreesboro, TN, who attended all the required classes and participated in all intervention activities regarding the project.

Finally, a special thanks to the writer's loving and devoted wife Lydia, who offered continued love, encouragement, and prayers throughout the project and process at UTS. Also, the writer is thankful for the love and support of his children son, Arthur Jr., and daughter, Lydia.

To my professional associate, Dr. Phylis Sloss, for her live-long friendship and support and advise during the project; to Dr. Jackson, a fellow clergy at my context and adviser for my context; to the memory of the late Dr. James Taylor, professional associate and adviser, who lost his bout with cancer recently but was willing to assist

until the Lord called him home; and finally, to Dr. Janie Dowdy—Dandridge, a dear friend, who agreed to step in as my professional associate to provide support and guidance throughout the project.

ABBREVIATIONS

Etc.	etcetera
NIV	New International Version of the Bible
NRSV	New Revised Standard Version of the Bible
AYB	The Anchor Yale Bible
OBC	Oxford Bible Commentary
NITSB	New Interpreters Study Bible
Isa.	Isaiah
Matt.	Matthew
C.O.G.I.C.	Church of God In Christ

DEDICATION

This Thesis is dedicated to the memory of my beloved parents, Fletcher and Bertha Patterson who strove to be examples of excellence, and the hard work she devoted not only in teaching me, but the ministry she gave throughout our community. I know they are looking down from heaven and saying, “Well done my son and daughter, keep on working for the Lord.”

To my precious wife and children, for their prayers and encouragement during this project. Also, to my Aunt Myrtle Henderson, whose undying love caused her to purchase my graduation robe and accessories.

And finally, to Pastor Franklin Hollie, Mother Hollie and all the saints at the New Hope Church for their prayers and support for this project that will hopefully change lives in the Community and add “feet” to their Mission Statement.

INTRODUCTION

The purpose of this project is to address the need to develop a missional model at The New Hope Church of God in Christ located in Murfreesboro, Tennessee. Although the term "missional" evolved some ten years ago, the Risen Savior mandated the concept prior to his ascension—prior to returning to His heavenly home.

Jesus, in Matthew 28:19 commanded his disciples to, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." His command directed them to leave Jerusalem; to leave their comfort zones; to travel and meet people who were different socially, economically, and culturally; who lived in distant lands throughout the world, for the purpose of spreading the gospel of Jesus Christ.

Whereas the message "to go" is clear, most churches have adopted the message "stay." Stay within the comforts of our church walls; our church community; just stay." This state of mind could be known as being "inward focused." This mindset is totally opposite of the "outward" focus mandated by Christ.

In the book, *Shaped By God's Heart* Milfred Minatrea wrote, "A missional church is a reproducing community of authentic disciples, being equipped as missionaries sent

by God, to live and proclaim His kingdom in their world."[1] Craig Van Gelder and Dwight J. Zscheile, in their book *The Missional Church in Perspective* wrote,

> The word 'missional' came into vogue just over a decade ago with The publication of *Missional Church* in 1998. It now appears increasingly in book titles, blogs, and denominational and judicatory literature, and on the lips of church leaders. This word, for most everyone using it, represents a changed relationship between the church and its local context, one that calls for a renewed understanding of the church's identity in God. 'Missional' evokes a powerful new imagination for reflecting on the church's nature and purpose in a complex twenty-first-century world.[2]

The writer, having served fifty years in ministry and missional areas of Christian ministry, became quite aware of the lack of the missional foci at New Hope. Currently, he serves as Associate Elder of the Church of God in Christ, Murfreesboro, Tennessee. He was drawn to New Hope, which is well organized and stable in the community, based on its traditional values. These values have been the foundation of his journey, including his tenure of service as a former pastor, district superintendent, and Administrative Assistant to a bishop of The Church of God in Christ.

In this project, the researcher felt the call of God to serve as an instrument and messenger for the work at New Hope, especially the emphasis on mission. The writer believes the research and learning relating to the theology of the missional church will have a positive impact on New Hope, its ministry, and the greater community.

Several methodologies were used in this project (classes, pre and post surveys, and training), in order to motivate the context members, to help them understand its missional responsibilities as it relates to the Bible and the Mission Statement of the

---

[1] Milfred Minatrea, *Shaped By God's Heart: The Passion and Practices of Missional Churches* (San Francisco, CA: Jossey-Bass, 2004), 12.

[2] Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective* (Grand Rapids, MI: Baker Academics, 2011), 1.

church. The context of approximately two hundred members includes an elderly pastor, deacons, Board of Trustees, and various other ministries. Some 50% of the membership is over fifty years of age; 40% under fifty; with the remainder, under age twenty—one, less than 10%. About ten of the members of the context have earned college degrees. Also, most of the members do not reside in the neighborhood or immediate community of the church.

Chapter One defines the area of ministry that engages the writer and the context. This section describes the specific model of ministry that was chosen for this project.

Chapter Two explains the state of the art writings from authors who conducted research and provided findings relating missiology; and describes the specific theology addressed in this research. Missiological studies will be emphasized, and the relevancy of this theology to the context and the church of today.

Chapter Three, the Theoretical Foundations, including Biblical Foundation, will examine Old and New Testament scripture pertaining to the project. They will specifically address the scriptural basis of the project.

Chapter Four gives the particular methodology utilized in this project. The project will demonstrate the effective use of pre and post surveys, a series of Christian education classes that establish additional understanding of Christian responsibility to the area of missions.

Chapter Five provides the specific data gathered during the implementation of this research project; and will provide considerable details, describe the specific classes, and content information. Analysis and findings of the pre and post surveys will be provided that will give the results of the research.

Chapter Six provides the summary, reflection, and the conclusions of the project.

CHAPTER ONE

The purpose of this project was to develop a missional model at The New Hope Church in Christ, with the focus on providing teachings and understandings that would help implement the ministry of missiology. This ministry would serve to help the congregation implement their mandate to spread the gospel; and make disciples for Jesus Christ and the transformation of the world. The project grew out of the experiences of the writer during his leadership as pastor at the New Hope, during which time he became aware that missional service was not a part of their ministry.

The researcher, as an Associate Elder of The New Hope Church of Christ, learned that the congregation was not familiar with the concept of missional work. The researcher, who has over fifty years of ministry, mostly engaged in missional ministry, realized the value of his past experiences, and the opportunity to help New Hope fulfill the mandate of Jesus Christ. However, although the researcher felt led by the spirit to present his vision, he sought the guidance, wisdom, and direction from the Pastor, who gave his approval and blessings.

The researcher was born to wonderful Christian parents in Nashville, Tennessee, on December 3, 1949. His working class family lived in one of the city projects until he was about four years old, at which time his parents purchased their first home. In reflection, the house was large, and roomy with several fireplaces.

His family consisted of a father, mother, two brothers and two sisters; a half-brother, and one half-sister, both from the previous marriage of his mother. His father had three children from a previous marriage; two sons and a daughter who resided in Michigan. The half-brothers and sister of the researcher would often spend summer vacations with them in Nashville. The oldest half-brother lived with them while attending college in Nashville.

The family attending church regularly, which helped the researcher many biblical family patterns. With a nurturing family, there were family outings on holidays, church picnics and various functions with all day gatherings. However, as the researcher grew, relationship problems were experienced with his half-brother, who felt pushed to the streets, which led to a life of minor crimes. After an older sister, as a teenager, became a parent, their parents developed a special love for the grandchild. The tension and responsibility of the child, and the challenge of school resulted in his sister dropping out of school. The circumstances of the brother and sister led the researcher to lean on the stern parental teaching and the application of biblical stories from his mother to motivate him to press forward and stay in school.

The researcher accepted Jesus Christ as Lord and Savior at approximately nine years old. The word of the Lord grew naturally and physically within him, and a deeper love for the Lord developed. As a result of the love relationship with the Lord, researcher was totally involved in several ministries of the church such as Sunday School, Training Union, the Brotherhood chorus, youth choir, and boy scouts. He was invited to serve in positions of leadership in all the organizations; to teach Bible study at Sunday School and Training Union. These tasks helped him to realize he had leadership potential.

His parents always demonstrated real faith in God, and trust and hope in Jesus. His grandmother (his maternal mother) was also a member of the church and was instrumental in assisting with his spiritual development. However this trust by the family challenged as they lost his half-sister as a result of epilepsy and heart damage at age eighteen. Death is always a traumatic event and this one was no exception. For the researcher personally, it was the first death in his family that he could remember. This death left him with questions such as: Where is God in this? Why did she die so young? What kind of God would allow this and cause the researcher's mother so much pain and sadness? This event did seem to send his mother into a deep sadness; and for several years, prevented their mother from entering the portion of the house where the wake (viewing of the body) was held.

As the researcher grew, so did the questions concerning the Bible. He remembers having a conversation with God, a conversation where he asked God about his realness and relevance. He felt if God was real and the Bible was truly His word, "Shouldn't we live according to God's word." His father, while a member of the church, constantly shared his concerns about Christians who smoked and drank, he felt that Christian should live a different life than non-Christians. These discussions stirred his "Christian imagination" and made sense to him as he began to understand the scriptures: Leviticus 20:7-8; Hebrews 12:14; I Peter 1:14-15.

His mother suggested that he organize a singing quartet that came to be called "The Spiritualettes." They sang in many churches and presented many programs of song as far north as Louisville, KY. His personal Christian development directed by God was involved, and the researcher felt it urgent to sing songs from the heart and songs that

meant something real to his spirit. The experiences of the Holy Ghost provided an in-depth knowledge in the Lord which is what the researcher needed to experience and embrace. One of the most glorious experiences of his life was when the researcher received the "baptism of the Holy Ghost" an experience he had been taught was historical and not practical and possible for believers today.

As a student Fisk University in Nashville, he organized the first Gospel Choir on Fisk Campus. As a result of his singing talent, he was asked to audition for the world renown Fisk Jubilee Singers. At first, the researcher thought the idea was quite amusing, but he was selected, sang with the singers for two years, and received a scholarship that covered one hundred percent of his college expenses.

Later, his pastor began to recognize his leadership skills and asked him to serve as the founding president of the Youth Department; to serve on the Brother's Board (deacon's board); president of the choir; and to develop a special service for receiving the tithes on Sunday morning. This task caused some confusion for the researcher since the church had several ordained elders at the church and the researcher was not an Elder.

The researcher completed his Bachelor of Arts Degree in Psychology at Fisk in 1972, at which time he relocated to Maryland and united with Church of God in Christ. He joined the choir, worked with the Brotherhood, and taught Young People's Willing Worker Classes (Youth Department) to name a few activities.

After gaining employment as a teacher in Special Education in the Baltimore City Schools, the researcher enrolled in the Master of Education in the night program at Coppin State University in Baltimore. There, he met his future wife who was a student teacher at the school. While attending evangelical youth night service at a church in the

community, they realized their similar religious and holiness backgrounds, which led to a stronger bond. After approximately one year, he asked his future wife to marry him; and after a month of prayer, she accepted. His family, friends, and church loved her, and she became a special daughter to his parents. All of this deepened his faith in God, ad was another way the Lord confirmed His word for him where His word records His divine plan for those of us who believe in Him. (Psalm 37:23)

In 1976, due to the ill health of his mother, he and his bride moved back to his home of Nashville, TN. It seemed to always his responsibility to care for his parents. He and his wife were hired as classroom teachers, and continued their work and service to the Lord. After nine years of teaching and ministry in the Nashville area, and the Lord blessed us with a son and a daughter, the researcher accepted a position with the Louisiana Association of Educators. This position turned out to be another way of ministering to people. While in Louisiana, the researcher and his family matriculated at The Natalbany Church of God in Christ, and the Lord had chose to use them mightily in Louisiana.

However, the parents of the researcher began to deteriorate, which led to their return to the Nashville area, where the Lord directed his heart to organize a church where "there was balance." Meaning a place where the Word of God could be preached, taught, and exalted. In 1989, the researcher organized and founded a church under the direction of the Holy Ghost, which named The Lord's Temple. He and his family held services in their living room where souls were saved and additions were made to the church. They began a weekly live radio broadcast that was well received in the city. The Lord allowed them to meet some people who owned a building and had no pastor. The bishop of the

Kentucky Church of God in Christ heard about the work and ministry in Louisville. The bishop asked if the researcher would be willing to return to the C.O.G.I.C. and accepted the researcher as an Elder and the church into COGIC.

The Lord blessed and established His work through them. The researcher was appointed a District Superintendent of the Eastern District of the Second Jurisdiction of the Church of God in Christ. Later, he was appointed an Administrative Assistant to the bishop of Kentucky Second.

As a pastor, the researcher found himself frustrated when people did not become what he wanted them to be. It took years of maturity and understanding on his part to want God's will for their lives, and he prayed that they would be one and the same. He heard the call to serve in the role of pastor, and he had to yield to the leading of the Holy Ghost. He and his wife became involved in Jail Ministry; both women and men prisons and jails. Their church was an inner city church, which was one method of ministering to the community. They had yearly engagements with churches in the community from all faiths –Baptist, Apostolic, Methodist, Non-Denominational, and Full Gospel to name a few. His wonderful blessed and anointed wife has stood by his side throughout his ministry. While she is called in to minister in her own rite, she has always faithfully served the people of God with him.

Today we feel led to assist a ministry in our local community, the Church of God in Christ, led by a mature pastor and wife. Five years ago, the researcher was encumbered with a severe stroke, and is thankful to the Lord for the healing of His body and soul. The season of illness, experiencing what it is like to be crippled—unable to walk, has taught him about faith in action. We do not fully know why God allows sickness and other

phenomena, however, we seem to know what the word of God speaks to us in Romans 8:28, "And we know that all things work together for good to them that love God and to them who are the called according to His purpose."

The researcher has had many natural and supernatural experiences during the more than thirty-years of ministry. Only God knows what He has in store for him in the future. As a result of "twists" and "turns" with his son and daughter, the deaths of his godly, loving, and un-selfish parents, and the recent sickness, he welcomes the future plans of God, whatever they may be.

As the researcher works toward the completion of the Doctor of Ministry degree, he is preparing for the doors God will open, and what God wants him to fulfill during this season of the researcher. In support of the need for the project, the writer calls attention to *The National Affirmation of Faith* of the Churches of God in Christ:

> We believe the Bible to be the inspired and only infallible written Word of God. We believe there is One God, eternally existent in three Persons: God the Father, God the Son, and God the Holy Spirit. We believe in the Blessed Hope, which is the rapture of the Church of God, which is in Christ at His return. We believe that the only means of being cleansed from sin is through repentance and faith in the precious blood of Jesus Christ. We believe that the regeneration by the Holy Ghost is absolutely essential for personal salvation. We believe that the redemptive work of the Christ on the Cross provides healing for the human body in answer to believing prayer. We believe that the baptism in the Holy Ghost, according to Acts 2:4, is given to believers who ask for Him. We believe in the sanctifying power of the Holy Spirit, by whose indwelling The Christian is enabled to live a Holy and separated life in this present world.[1]

The researcher believes this affirmation supports his past and future journey, as well as the present context. He feels the project is connected with Old and New Testament, which are the basis for the research. He also submits that the Spiritual

[1] New Hope Church of God In Christ Mission Statement, (Murfreesboro, TN, 2013).

backdrop of the current community and world would be positively impacted if the missional church is more present on every corner. Finally, the *Mission Statement* of the New Hope goes a long way in catapulting the missional project. The Mission Statement of the New Hope Church of God in Christ is one common thread running throughout this project "To minister to people resulting in sinners being saved, backsliders reclaimed, lives being transformed by the Holy Spirit, and encouraging the Saints to take the gospel message to others that they too may inherit eternal life."[2]

The Church of God in Christ is an African American congregation consisting of two hundred members. The current ministries, in support of the National Denomination, involves the Women's Department; and various annual events that raise funds to supplement the financial needs of the church. Although the leadership had not incorporated missional activities into its program, a missional ministry is indicated based on the New Hope Missional Statement to: "To minister to people resulting in sinners being saved, backsliders reclaimed, lives being transformed by the Holy Spirit, and encouraging the Saints to take the Gospel message to other that they too may inherit eternal life."

Since the Missional Statement reflects a spirit of obedience to achieve that goal, it was the belief of the researcher that the membership would be willing to live out that mandate. Therefore, it was the hypothesis of the researcher that a collaborative plan, rooted in educational teachings and guidance, would be accepted and implemented by the congregants. In fact, this project resulted in the birth of several missional ministry programs, including activities in nursing homes; door-to- door witnessing; and community educational classes.

---

[2] Ibid.

There are several researchers that have taken the position of missional churches that are comparable to the current context. Therefore, the project will focus on the understanding the present context, and its mission to the community. Missional theologians agree that a church cannot be missional without surveying the needs of its community and addressing the needs biblically. It is believed that if congregants understand the concept of being a missional church, it will emerge into one. This understanding of church leaders will result in efforts to reshape or remake the church to "do" and "be" God in the community of the church.

Based on the overall background as a disciple of Jesus Christ; his academic accomplishments, including his experiences as a educator; the continued love and support from his beloved spouse; various local and district church leadership positions; and continued commitment to serve Christ, the researcher felt he was called at this time, and in this place for this mission. In summary, he felt that God has equipped and anointed him to be an instrument for the task of working with the New Hope congregation to be a missional church.

CHAPTER TWO

STATE OF THE ART IN MINISTRY PROJECT

The research of Milfred Minatrea elaborates on the difference between "a church with missions" and a "missional church."[1] One way he interprets them is people in a "church with missions" view mission as one of the programs or budgetary areas of the church. Charles Van Engenkk wrote, "When I began using the term I was not aware that anyone else was using it yet."[2] While "the missional church" sees and understands the purpose of the church is missions; being and doing as oppose to sending and supporting.[3]

Another established authority in writing and understanding the missional church is David Bosch who wrote in his text *Transforming Mission, Paradigm Shifts in Theology of Missions:*

> Mission is the expression of the life of the Holy Spirit who has been set no limits. So mission concerns the world also beyond the boundaries of the church. It is the world God loves and for the sake of which the Christian community is called to be the salt and the light. The symbol mission should not be confused with or confined to the term "missionary"; the church's missionary movement is the only one form of the outward-oriented nature of the love of God. Mission means serving, healing, and reconciling a divided, wounded humanity.[4]

---

[1] Milfred Minatrea, *Shaped By God's Heart: Passion and Practices of Missional Churches* (San Francisco, CA: Jossey Bass, 2004), 10.

[2] Ibid., 11.

[3] Ibid.

[4] David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission,* (Maryknoll, NY: Orbis Book Publishers, 1991), 494.

Bosch supports the whole notion that the church is to be missional. He believed that the church is a living organism of God that "goes" and "does" the work of the gospel that includes taking the word of God that heals and reconciles a lost and dying world.[5] Also, this statement supports the premise that the church is the divine vehicle through which the Christian community demonstrates the nature of the love and compassion of God. This common thread connects the researchers' hypothesis and journey that establishes the obligation of the church as given believers in both the Old and New Testaments scriptures to be the church in action.

The view of the difference in a missional church and a church with missions is unanimous among missiologist. Milfred Minetrea agrees with Bosch and Guder regarding the meaning of the missional concept.[6] The church must walk the walk of ministry rather than talk the talk. The expression or the image of God must be actualized to the world. Missiologist agree that the base of missiological outreach should be motivated by one's context. In other words, an assessment should be made as it relates to the needs of the church. How do we do missions or ministry as oppose to just enjoying fellowship with members of the context. All missiologists discussed in this essay feel the individual stories of believers, added to the story of Jesus, then connected with the cultural and societal needs implied by the context informs the missional enterprise. Being a missional church involves the direction of church or the local context to address issues that promotes peace, justice, deliverance, freedom, benevolence.

---

[5] Ibid.

[6] Minatrea, *Shaped By God's Heart: Passion and Practices of Missional Churches,* 18.

Minatrea believes that a mission-minded church, one focusing on programs, can become a missional church, one whose essence exudes the *missio Dei* and *imago Dei.* Minatrea has developed four Dimensions and eight particular passions regarding missional church.

Dimension one is the love of God which should be demonstrated based on a relationship parishioners have with God. This can be felt and evidenced. The second dimension is to live His mission. "When the church ceases to reach out to all people, it ceases to be a true church." The third dimension is to love people. Missional Christians find that because they are shaped transformed by God's heart, referring to objects of God's love, they genuinely love other people. The fourth dimension is to lead them to follow. Missional churches strive to develop Disciples of Christ along with sharing His love for all. These four dimensions help us to understand the heart of God, His love and compassion demonstrated by Him through the missional church.[7]

Additionally, Minatrea and the team came up with eight passionate actions that are embedded in the four dimensions of a missional church. The eight passionate actions are one way of looking at *mission Dei* in the lives of the church and the passion in the daily life of the Saints. Passion action one is the love of God that is related to worship. It is believed that as relationships grow and deepen, so does the expression and activity of worship. Passion action two is to love God means that you will obey. As authentic missional church communities grow they learn to be obedient to God's word and His commandments. Passion action three encourages individuals to live His mission through service. Missional churches place emphasis on serving and sharing with compassion. Passion action four encourages members to live His mission through the act of sharing.

[7] Minatrea, *Shaped By God's Heart: Passion and Practices of Missional Churches,* 17.

Missional churches feel compelled to share their experiences with God, sharing the message of hope seeking to minister to the spiritual needs of others. Passion action five is to love and embrace people.

The missional church should extend its arms of acceptance and compassion. Passion action six is to love and invite people. As the missional church demonstrates service, and sharing love and compassion through the embracing of hurting people they are invited to be a part of the relationship fostered by the love of the Body of Christ. Passion action seven is designed to lead or equip others to follow. In missional churches the response to the invitation in the beginning and not the end when it comes to the discipleship role the Body of Christ is given by Christ. Passion action eight is designed to empower others to follow. Missional churches do not only equip the Body to serve and share. Also, the church empowers the Body considering individual gifts, talents, and graces. The equipping and empowering is purposeful.[8]

Through the Eight Passion Actions from Minatrea and his network of researchers inform us of the power and authority the missional church is to walk in now. These authority and passion comes through the Body of Christ by the Holy Spirit. The credit of Pentecost has only been noted in recent years. The growth and presence of mega-churches in most communities today operate under the missional model. Many times the Passions discussed by Minatrea served as the motivation for the church to be planted in the community. The fire of the Holy Ghost and the power and passion given by the church gives it a missional look and an effective *missio Dei* that draws attention to God and His presence in the world today.

---

[8] Minatrea, *Shaped By God's Heart: Passion and Practices of Missional Churches,* 20-25.

A Catholic missiologist, James Kroeger, wrote about the many efforts of the Maryknoll Centennial Symposium's effort to express the gift of mission as elaborated in *The Gift of Mission: Yesterday, Today, Tomorrow*.[9] The research highlights the scripture Matthew 28 "Go and teach all the nations." The text is considered the fundamental vision for mission of one of the founders of Maryknoll. It is implied that Matthew 28 is the "missionary mandate." The author admitted that while this was the preeminent mandate for the area of mission and indicated that it was sacramental.

Lynne and Bill Hybels in *Rediscovering Church* wrote, "If there really is a heaven and hell, then why doesn't anyone do something for that neighborhood we can see right from the church's windows?"[10] This quote supports the missional theology of this project for it simply directs the church to be active in God's will, the promises of the Old and New Testaments. The promises echoed throughout the scriptures assured the believers of a future deliverer, Savior, healer, source of joy, source of peace and eternal life. Therefore, the church, as the authorized vehicle of God, is responsible for demonstrating the promises of God to the world.

Karen Tye, a Christian educator, supports Hybels theory that the church is responsible for educating the world of missional theology. She also supports that Christian education intervention is a necessity in society. Tye listed in *Basics of Christian Education* several hindrances that may prevent development which includes: false clarity, presumptions, routine, the tyranny of the urgent and the messiness of life.[11] Tye suggests

---

[9] James H. Kroeger, *The Gift of Mission: Yesterday, Today, Tomorrow* (Maryknoll, NY: Orbis Books, 2013), 198.

[10] Lynne Hybels and Bill Hybels, *Rediscovering Church* (Grand Rapids, MI: Zondervan Publishing, 1995), 160.

[11] Karen B. Tye, *Basics of Christian Education* (Danvers, ME: Chalice Press, 2000), 128.

some or all of these human hindrances could become a problem in implementing new programs or new direction in the church.

A study completed by Ross Langmead in 2004 regarding missions as "embodying the message" referencing what he calls "incarnational mission."[12] Langmead developed criteria including the interpretation of Christian tradition, contemporary human existence, the Christian experience, a transformative praxis and the need for coherence.[13] The first criterion for a theology of mission is how well it interprets the central symbols of the Christian faith as derived from scripture, tradition and theology. The second criterion complements the first and is often seen as the second of two foci in theology, expressible as text and context, or message and existence. Part of the task of theology is to make sense of the religious experience. The criterion that theology should directly foster practical Christian living complements the preceding criterion, that theology should articulate what is experienced or lived out already. As John Macquarrie points out, reason has many functions, some of which cannot easily be set out. Nevertheless, the requirement that theology is coherent in practice and makes senses of life as it is experienced.[14] Langmead, in essence is reflecting on the fact that the true understanding of God must be present in missions work. Additionally, incarnational missions must be true to scripture, traditions, transformative, and coherent. In other words in order to do Christian missions effectively one must know the God we are seeking to represent.

---

[12] Ross Langmead, *The Word Made Flesh* (Lanham, MD: University Press of America, 2004), 224-227.

[13] Ibid.

[14] Langmead, *The Word Made Flesh*, 224-227.

Missional theology was studied and written about by Thom Rainer and Eric Geiger in recent years in *Simple Church* when they asked the question "Is there a relationship between a church being missional and a church being simple?[15] The authors raised five relevant concerns regarding the missional church which include: "being missional and being simple requires strategic thinking, living a missional life is a part of a simple discipleship process, simple churches offer less at the church building thus creating opportunities for missional living, missional and simple leaders know the culture, and both missional and simple are people focused, not program focused."[16]

Both Thom Reiner and Eric Geiger explain in considerable detail how missional churches are usually simple churches. The focus of the missional church becomes people rather than programs. There is an intentional effort on the part of leadership in both missional and simple churches which enhance church member's experiences. The missional church being called simple is new and different from the researched missiologists for this project. However, the new term clarifies the power is "simple" regarding scriptural responsibilities for the disciples of God which is agreed to and stressed by all missional theologists the researcher has studied.[17]

Rainer and Geiger also support the notion of diversity and changing demographics throughout *Simple Church.* "Our churches should be filled with people

---

[15] Thom S. Rainer and Eric Geiger, *Simple Church* (Nashville, TN: B&H Publishing, 2011), 263-264.

[16] Ibid., 67.

[17] Ibid., 265.

who are becoming like Christ, becoming more loving and joyful, becoming transformed. Since God is the one who transforms the people in your church, what is your part?"[18]

Milfred Manitrea writes in *Shaped by God's Heart* "Missional disciples share Christ naturally, inviting people to embark on a lifelong journey toward intimacy with God. Their methods of sharing the good news of Christ tend to not be confrontational and propositional. They feel that sharing Christ is best accomplished in the natural dialogue that develops between friends. It is helping friends begin moving toward God." [19] These statements seem to stress what Bosch said in his works regarding developing relationships strengthens and deepen our witness and experiences with God. It causes one to be more authentic in sharing their faith and personal stories of God's place in their individual lives.

Additionally, Manitrea wrote, "As the gospel is presented and validated through the lives of apostolic disciples, it accomplishes wonderful results. The result of every witness is the prerogative of God's Spirit, but missional churches regularly celebrate new lives born into the Kingdom of God. Members are living as those sent, sharing the difference that God is making in their lives, and seeing friends, relatives, neighbors and work associates join the Kingdom journey." [20] The authentic relationships developed with friends, families, neighbors, and co-workers are evidence of a real witness that can be nurtured and harvested.

---

[18] Ibid., 136-138.

[19] Minatrea, *Shaped by God's Heart, The Practice and Passion of Missional Practice ,* 83-84.

[20] Ibid., 86

In *Understanding Christian Mission,* the author shared the necessity of missiological thought for effective evangelism today in the major population area as we live out the Great Commission. “Cities are also places where reconciliation is both possible and a necessity. Cities are a unique missiological situation, and so I want to look first at how cities should be understood biblically and theologically; then we will look at the nature of cities sociologically and historically; and finally I will suggest some ways in which cities should be approached missiologically.”[21] Further, Sundquist list three foundational functions or themes of every city that helps the missional church understand what its thrust might be.[22] The three foundational functions are: The ancient or first city was built as a place to worship God. Cities function as places of commerce, where goods could be traded and labor bought or hired. Cities provided a place of safety.[23]

These three themes or functions given us by Sundquist, make up every city and drives other characteristics that are important for the understanding of mission in the city. There is much that can be said about the poor ability of cities today to function, largely due to sin, greed, crime, or dysfunctional family structures. However, what is missing is a connection to the church. The voice of God is the only source of bringing salvation, deliverance, wholeness, prosperity, and love. God’s agents have the ability to bring reconciliation and redemption to the world. Sundquist believes that these issues must be looked at by churches today in order to live into God’s missional presence.[24] He also

---

[21] Scott W. Sundquist, *Understanding Christian Mission* (Grand Rapids, MI: Baker Academic, 2013), 345.

[22] Ibid., 351.

[23] Ibid.

[24] Ibid., 304.

promotes that the ethnic patterns, age patterns, economic status of groups, communication and transportation lines, educational level, major institutions in the area, economic patterns and religious beliefs and membership will further support the missional presence in a city.[25] The issues raised by Sundquist must be explored by the local context in order to understand their "mission field."

Christopher J. H. Wright, in *The Mission of God Unlocking the Bible's Grand Narrative* states, "The Messiah was the Promised One who would embody in his own person the identity and mission of Israel, as their representative, King, Leader and Savior. Through the Messiah as his anointed agent, YHWH, the God of Israel, would bring about all that he intended for Israel."[26]

The history of missional studies embodies the long effort of man to take God, the presence of Christ into a changing world. The globalization that has occurred in the world as Wright alludes to causes the missiologist to develop new tools because of the diversity and changing demographics. As the world becomes diversified and man becomes more confused and somewhat more cynical, God never changes. The need for redemption never ends. The work of missiologists remains great and necessary for God's church today.

Benjamin Conner, in the book *Practicing Witness,* alludes to the missional theology of Darrel Guder when he describes a tension that exist between the churches in the West and globally. Here Conner asserts that, "When one engages in Christian

---

[25] Ibid., 343.

[26] Christopher J. H. Wright, *The Mission of God, Unlocking the Bible's Grand Narrative* (Downers Grove, IL: Intervarsity Press, 2006), 31.

practices, one is practicing witness."[27] Conner tried to portray a collegial interchange with the works of Guder and Bosch specifically as it relates to missional theology. Conner is saying that the current work of the missional church, includes practicing witness. Also there is an understanding that witnessing includes the functional gospel message being shared with the world. All of this includes sharing, caring, and doing; being God in the world, as demonstrated by His disciples.

In regards to the Black church experience, F. Douglas Powe, Jr, in the book, *New Wine New Wineskins* speaks to the challenges of the Black church as it relates to missional thinking. Powe refers to new wine as meaning a new mindset. He makes several important statements about missional congregations.

> Missional congregations must impact the community with intentional witnessing. Missional congregations must invite others to participate by extending hospitality. Missional congregations must ignite a flame in individuals to become connected to God. Missional congregations are willing to try and do different things like collaborating with those they are trying to reach.[28]

Powe speaks to some of the same issues by indicating that the church must not be afraid to try something new or different. He further posits that churches need to determine the needs in the community for the purpose of developing relationships. Powe supports the concept presented by Karen Tye in that churches must invigorate members and that Christian education could be presented as an act of intervention that is presented with excitement and compassion. Additionally, Powe supports the concept of reorganization or restructuring of schedules and/or events to assure intentional directions

---

[27] Benjamin Conner, *Practicing Witness* (Grand Rapids, MI: Eerdmans Publishing, 2011), 6.

[28] F. Douglas Powe, Jr., *New Wine New Wineskins* (Nashville, TN: Abingdon Press, 2012), 81-82.

that will be missional and simple. Finally, he believed that the context must see itself as a change agent in its community in order to attract the unchurched and the uncommitted.[29]

One can assume there is often the need to redevelop the church in order to reach a new or transformed context, assessment of the community, the impact of different demographics of the community. The need to redevelop the church is highlighted in *Redeveloping the Congregation* by Mark K. Sellon, Daniel P. Smith, and Gail F. Grossman. These authors indicated that "Another church regards every individual walking through their door as a gift from God. They see that discovering what the person brings to God's ministry is their responsibility. The new person is paired up with a member who serves as a companion for a year. One of the expectations in the relationship is discovering the gifts of the person and connecting the person with the right group where those gifts can be used in ministry."[30]

> Both Guder and Van Gelder clearly begin with the post-Christendom context; both understand the church is sent as well as gathered and both note the limitations of classic Reformation ecclesiology for the challenges facing the churches today. Both ground their ecclesiologist in the reign of God that breaks in through the life, death, and resurrection of Jesus Christ. Their differences lie in the way they arrive at this point. Guder calls for the church to be 'incarnational,' stressing the narrative of Jesus's own life, at times seeming to call for an imitation. Van Gelder, on the other hand, gives the Spirit a central role in his ecclesiology, calling for a Spirit-created and Spirit-led church. Both agree that the church is 'community' and the life of the church in the community demonstrates the life of God.[31]

A great deal has been understood in the writings of missional theology regarding building relationships. There is an understanding that it is in making new friendships and

---

[29] Ibid., 82.

[30] Mary K. Sellon, Daniel P. Smith, and Gail F. Grossman, *Redeveloping the Congregation* (USA: The Alban Institute, 2002), 75.

[31] Cheryl M. Peterson, *Who Is The Church?* (Minneapolis, MN: Fortress Press, 2013), 92.

connections with new people, organizations, families, and resources will help revigorate the missional church. The influx of new goals or new directions or different focuses goes a long way to inspire and motivate people who have sat dormant in the context. Utilizing all gifts, talents, and graces of a multitude of members is invaluable in terms of people feeling valued and important in the context.

A missional church must be "Jesus centered." Why is this so important? This is urgent because the Christian church must be filled with committed and convicted Disciples of Christ determined to spread His love and compassion (like Raymond Lull). We can all experience a vision of the loving arms of Christ through His written words to the church.

In the text by Chandler, Patterson, and Geiger, entitled *Creature of the Word, The Jesus Centered Church* the authors wrote: "John the Baptist explained the formula for gospel-centered ministry: (He must increase, but I must decrease) John 3:30. Sadly, many churches today have unwittingly prescribed a different principle for success. There is a tremendous increase in the role and visibility of pastors and an unfortunate decrease of Jesus. It is far too common to see Jesus used as a means to our selfish ends, co-opting His name to catapult ourselves onto the platform."[32]

The thrust of the missional church and the sending of God to the world are based on deliverance, salvation, and love. A dying world, all ethnic groups, all cultures, all nations, all genders must hear and learn the word of God. They need to be exposed to the promises of God in a convincing way to turn them to our saving Lord.

In Organic *Outreach for Churches* by Kevin Haney, the author writes,

---

[32] Matt Chandler, Josh Patterson, and Eric Geiger, *Creature of the Word: The Jesus Centered Church* (Nashville, TN: B&H Publishing, 2012), 218.

> A healthy church is a church living with a profound awareness that evangelism (reaching the lost) and discipleship (growing the found) always go hand in hand. In light of these two responsibilities I'd like to suggest the Two Degree Rule, a valuable way to unify the diverse ministries of the church. The Two Degree Rule involves identifying what we are already doing for those who are part of the church and then finding creative ways to vector this activity into our community to engage non-believers. It's taking what we are already doing to care for, equip, and minister to our church family and giving it an evangelistic focus.[33]

Haney states the obvious here regarding the balance that should present in the missional churches. The simple church never forgets current context, but wisely find ways to engage all in the ministry inside and outside the traditional walls of the church.

Additionally, the author goes on and says that he can, "affirm that a large part of the Great Commission is that we teach believers and help them grow in maturity."[34] The New Testament scriptural background is the Great Commission, Matthew 28:18-20, one commandment for the church to be missional; teaching believers as they mature themselves in Christ to accept the challenge of teaching non-believers. This going and sending reproduces the church and causes obedience by believers.

Another aspect of the researchers' project involves the understanding of the *Missio-Dei* (God's Mission) that is to mean God's self-revelation to the world, a term defined by David Bosch in *Transforming Mission.* This term can uniquely be championed by the missional church as the person, promises, and will of God are defined in the word of God, not by the opinions of the world. The researcher believes that the urgency of the missional church is apparent today in the society when it comes to questions on relative issues such as homosexuality, the concepts of marriage, or what one should or should not

---

[33] Kevin G. Haney, *Organic Outreach for Churches* (Grand Rapids, MI: Zondervan Publishing, 2011), 141.

[34] Ibid., 141.

do. The truth of these questions and their Bible based answers are the solution for falling man.

Mission is also the "initiative" of God, says Darrell Guder in his text *Missional Church,* which is another way of asserting *missio-Dei* in the world.

> A dark night of the soul is descending on the church in the United States. The signs are everywhere: a steady decline in church membership, especially among mainline denominations, a striking increase in the percentage of Americans who do not attend church; dropping numbers of young adults preparing for ordained ministry; the loss of moral authority and credibility among clergy and churches due to widespread sex scandals and financial misconduct at the hands of clergy; an increasing hermeneutic of suspicion toward the church by the Internal Revenue Service; and other forms of distancing between American civic and religious life.[35]

This text particularly speaks to the challenge of the missional church today as it relates to the many concerns and perceived weaknesses exemplified by some local contexts. Some churches are viewed negatively and somehow not connected to the purposes of God.

The Mission Statement of the researcher's context seemed to be intentional in terms of a missional purpose for the church. In order to "minister" to people one has to go out to people and would "result in sinners being saved" someone has to instruct sinners as to what it means to be saved. As the context speaks to "reclaiming backsliders" there would obviously be a need of locating and teaching them regarding what the Bible considers a backslidden state. The statement goes on to declare the intent to cause "lives to be transformed by the Holy Ghost," again another need for interaction with the non-churched. Finally, when the statement speaks to "encouraging the Saints to take the

---

[35] Elaine A. Heath, *The Mystic Way of Evangelism* (Grand Rapids, MI: Baker Academic, 2008), 23-24.

Gospel message to others" there is a clear and certain need for the church to be actively engaged in equipping the Saints to be able to carry out this task.[36]

[36] Mission Statement, *New Hope Church of God In Christ* (Murfreesboro, TN, 2013).

CHAPTER THREE

THEORETICAL FOUNDATIONS

Biblical Foundation

The common thread that places the writer at his current context, New Hope Church of God in Christ in Murfreesboro, TN is the writer's desire to continue to be involved with the missional purpose of the church. The absence of this focus at the current church motivated the researcher and he has therefore identified the lack of missiology as the problem. While there is a need to address this pressing issue at New Hope COGIC the prescription to the problem will be addressed in the following biblical texts and supported by the church's Mission Statement.

The church's Mission Statement reads, "to minister to people resulting in sinners being saved, backsliders reclaimed, lives being transformed by the Holy Spirit, and encouraging the saints to take the Gospel message to others that they too may inherit eternal life."[1]

Old Testament

The mission of the church is expressed by the prophet Isaiah, specifically in Isaiah 61:1-3:

---

[1] Mission Statement, *New Hope Church of God in Christ* (Murfreesboro, TN, 2013).

> The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the broken-hearted, to proclaim liberty to the captives, release to the prisoners; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; to provide for those who mourn in Zion to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. The will be called oaks of righteousness, the planting of the Lord, to display his glory.[2]

The "Spirit of the Lord" refers to the breath of God, (Hebrew means *ruah*) or the strength of God was upon (rested on) the prophet. The breath of God empowered the prophet with the divine ability through an "anointing" (an ancient Eastern custom of designating specific kings or people of authority for special duties).[3] God sent the prophet to bring good news (the gospel message, the promises of God) to the poor in spirit and those in exile. Additionally, the prophet was expected to "bind up the brokenhearted" meaning to take the promise of deliverance and peace to the down-hearted and declare victory and freedom to those in bondage. God spoke to the prophet to tell ancient Israel they would be released from prisons or all types of bondage, and to preach that the time of the Redeemer had come.

Hence the Lord's promises and favor over the life of the prophet. The prophet was also expected to instruct that God's anger toward the enemies of Israel would be demonstrated. However, the anger would be demonstrated with justice and fairness. In addition, the God of Israel would bring comfort to all that had experienced pain and suffering. The prophet also was saying that to all Zion (the people of Ancient Israel) would experience a time of glory instead of suffering and sorrow. Finally, God promised

---

[2] *The New Revised Standard Version* (*Anglicized Edition),* 1989, 1995 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. From the Oremus Bible Browser http:// bible.oremus.org v2.2.7 10 February 2011.

[3] Ibid.

through the prophet that He would send the presence of praise and worship to replace the feeling of sadness so that ancient Israel could be called a strong and blessed people. The overall purpose of these declarations from God was to establish His kingdom in the land and so that God could be glorified and honored.

In the *New Interpreter's Bible*, it indicates that the "prophet of this oracle speaks and claims to have been anointed by God, the only other anointed prophet is Elisha. The oracle then describes the message of comfort and consolation that God has commissioned the prophet to bring. Further descriptions of the prophet's mission: Zion is another name for Jerusalem; the ashes with which the city's inhabitants are covered are a typical element of mourning. The Israelites are also envisioned as plants of God in Second Isaiah." [4]

The commentary clearly stated that the purpose or mission of God's anointing was "sent to" deliver good news to ancient Israel. The good news was designed to help and provide relief through the coming of a new king. Unlike the Roman leaders who had oppressed Israel, the new king would bring freedom from bondage for those who had been oppressed and in bondage. The text indicated that God would provide joy and peace instead of death and destruction. They were expected to experience everlasting joy instead of hopelessness. The people of Israel would be able to embrace a garment of praise and worship as opposed to sadness and sorrow that was experienced while in slavery. Israel would no longer be subjected to life of imprisonment and experiencing exile, instead, they would experience a healing of the heart. Descriptors such as valiant and strong trees of righteousness were applied to the nation of Israel. The promise of God

[4] *The New Interpreter's Bible Commentary Section,* (NRSV), The Division of Christian Education of the National Council of Churches: (Nashville, TN, Abingdon Press), 1041-1042.

to His people guaranteed them "righteousness" and "salvation" which are both elements of God's plan of redemption for His people. The people of Old Testament Israel did not have ample information or clear revelation that freedom and deliverance was to be brought by the Divine God during this period of Babylon captivity around 600 B. C.

Isaiah the prophet, son of Amoz, whose Hebrew name meant "the salvation of the Lord," was sent to Judah to prophesy to them for the people had begun whoring after other gods such as political gain, paganism, wealth, and power. God through the prophet was warning them of their sins against God. This warning served as an opportunity to inform them that their love and devotion for God had diverted to other means. The current generation had forgotten the deliverance they had received from God out of Egypt.

They had failed to remember that it was God who led them through the wilderness and the Red Sea. Isaiah's prophecies were declaring that if Ancient Israel returned to worship and serve God, they would experience true justice, love, and peace from the God through His salvation. Isaiah's time of prophecies covered a period of fifty years from 739-690 B.C. During this time four kings reigned including Uzziah, Jotham, Ahaz, and Hezekiah. After Babylonian exile in 713 B.C., Judah was anxious to experience the deliverance, the justice, the peace, and salvation for God's people that were prophesied by Isaiah.[5]

In the *Evangelical Dictionary of Theology*, Walter Elwell refers to the God of Israel as "Sovereign."[6] "God's sovereignty is expressed in the comprehensive plan or

---

[5] Joseph Blenkinsopp, *The Anchor Yale Bible* (New Haven, CN: Yale University Press, 2003), 220-221.

[6] Walter Elwell, *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker Academics, 2001), 1131.

decree for world history: he works out everything in the conformity with the purpose of his will."[7] The culture of Rome and the Middle East during 740 B.C., the four kings in the East were about to put the people in bondage and suppression.[8] This was a warring society where the Babylonians had exiled the Israelites. The prophet Isaiah was sent by God to proclaim God's promises to God's chosen people by telling them that God's mission was to bring liberty and good news to the poor, binding up the broken hearted, and comforting all who mourn. The prophet was declaring that the "spirit" of the Lord was upon him; (in the Hebrew the spirit means the breath, life, heart or mind) of the Lord.[9]

The "spirit of the Lord," the presence and power of the Lord is given to us to empower believers to take deliverance and freedom to those in bondage.[10] This proclamation of new joy for Israel coming out of Babylonian captivity was indeed good news and desired by all. The world outside of Old Testament Israel was also able to hear and understand this message. It was a message from their soon coming king who did not discriminate according to station and class in life, or wealth as was the case with the kings and emperors of the times.[11] This proclamation created great tension politically and culturally for it was not fully understood at the time.

---

[7] Ibid.

[8] Raymond C. Ortlund, Jr., *Isaiah, God Saves Sinners* (Wheaton, IL: Wheaton Crossway Books, 2005), 22.

[9] Spiros Zodhiates, *Hebrew-Greek Key Word Study Bible* (Chattanooga, TN: AMG Publishers, 1996), 2022.

[10] Ibid.

[11] Raymond C. Ortlund, Jr. *Isaiah, God Saves Sinners* (Wheaton, IL: Crossway Books, 2005), 407-408.

The theme of the Isaiah 61:1-3 text is that "the promised Messiah would save the world. The Messiah is coming to liberate all or "to bind up."[12] The Hebrew word "to bind up" is *chabash* which is referring to God stopping the floods. Also, it is used to describe binding of wounds (both physical and spiritual). All Israel and the world were expressing suffering. The Israelites were suffering as a result of imprisonment and the balance of the world was challenged with the theme of suffering because of the wicked kings and emperors who did not have the people's best interest at heart. Therefore, the need for healing was a reality throughout the world.

The prophet was proclaiming "(in Hebrew *qara* means to proclaim, to call out)" both Israel and the world that the new king was coming with healing and help. Additionally, the proclamation was announcing that it was the year of the Lord or the time or season for the Lord." [13] The word oil (*shemen* in Hebrew*)* means, anointing or strength which was an indication that He would give them power and strength which was an experience they had not had under Roman rule and emperor domination prevalent at the time.[14]

The theme of salvation was expressed throughout the text as it relates to putting on the "garment of praise (in Hebrew *shabach* means praise, appreciation)" being clothed with praise.[15] God was willing to adorn them with the glory of God. However, the act of praise was not to be harbored only within the nation of Israel. Instead, Israel was expected to teach others how to praise the Lord in spite of circumstances. The children of

---

[12] Spiros Zodiates, *Hebrew-Greek Study Bible* (Chattanooga, TN: AMG Publishers, 1996), 1858.

[13] Ibid.

[14] Ibid., 2052.

[15] Ibid, 2033.

Israel were struggling with obedience to God, however, they were God's chosen people and they praised Him often. Therefore, Israel was being commissioned to share their faith and commitment to God with the world regardless of their suffering and pain.

In *Westminister Bible Companion, Isaiah 40-66,* Walter Brueggemann's wrote regarding the Isaiah 61:1-3 text:

> Here speaks a human agent who is authorized and energized to do Yahweh's deeply transformative work in the community of Yahweh's people. We do not know the identity of the speaker: we may assume it is a poetic figure who exercises immense theological authority, enough authority to transform in decisive ways the circumstances of the community of emerging Judaism. The instigator of the human vocation here undertaken is Yahweh: Yahweh moves, summons and authorizes what is to follow. Two figures are used for this authorization: 1) Yahweh's spirit, Yahweh's authority force that has the capacity to work a radical newness, the same spirit that blew back the power of chaos and the waters of the Exodus now blows upon this human agent, 2) Yahweh's anointing dramatically, sacramentally designates the human agent public gesture of authorization. It could be that the "spirit anointing" is a concrete liturgical claim of authority. Either way, the juxtaposition of 'spirit' and 'anoint' is bound to recall in Israel the old narrative of the authorization of David with the same two features. As David was a massive newness in Israel, so now this speaker is to affect a deep social newness.[16]

"The authorization is followed in verses 1b-4 by three rhetorical uses. First, there is a series of infinitive verbs to inventory what this empowered human agent will do: "to bring, to bind up, to proclaim, to release, to comfort, to provide, to give." All of these actions are powerful ministries to the weak, the powerless, and the marginalized to restore them to full function in a community of well- being and joy." [17]

Harvie M. Conn author of *The Urban Face of Mission* was in agreement with the interpretation of the text by Walter Brueggemann and he further argued the point from an

---

[16] Walter Brueggemann, *Wetsminster Bible Companion Israel 40-66* (Louisville, KY: Westminster John Knox Publishers, 1998), 212-13.

[17] Ibid.

urban perspective. Conn noted, "Isaiah links God's new day for the poor with the promise of urban recovery. They will rebuild the ancient ruins and restore the places long devastated for generations. Against this background Jesus understands his life, ministry, and redemptive work as ushering in good news for the city and the forsaken. Through his messianic suffering on the cross, Jesus identified with the poor and socially outcast, and called them to live anew in the community of his reign."[18]

The urban exegesis of this text speaks to the prophetic nature of the text by referring to the urban recovery, ancient ruins, a restoration of places and things. Also, the text links the future redemption of humankind to the Cross. However, one of the most important aspects of purpose and priority are abandoned which is the mission to the world as made clear by the word of God. The Messiah, through the prophet, defines His ministry as one that will help people in trouble, people in bondage, people whose hearts are broken. Again, ancient Israel had to accept his prophecy by faith for there was little revelation knowledge in that day. Accepting the Word of God as spoken by the prophet would have brought the intended peace.

The *Oxford Bible Commentary* indicates that there was a promise that "the spirit of the Lord" would come upon God's chosen one."[19] This language is referent to the servant passages in chapters 40-55 where the implication is about the indwelling spirit through God's anointing. It could be argued that the figure depicted was understood as an exemplary king. Therefore, the king would be expected to bring good news which suggests a prophetic component. The text further implies that the role of the "spirit filled"

---

[18] Harvie M. Conn, *The Urban Face of Mission* (Phillipsburg, NJ: P&R Publishing, 2002), 190.

[19] John Barton and John Muddiman, *The Oxford Bible Commentary* (New York, NY: Oxford Press, 2012), 481.

figure is to bring justice specifically to those who most often are subject to unjust practices. Additionally, the term "spirit filled" brings about a release from the vengeance and cause the nation of Israel to experience a year of jubilee, freedom, and restoration.

In the *Anchor Yale Bible* the author's reference this same text as "the prophetic disciple's mission," they make reference to the difference in the prophetic voice heard in this text. When the text speaks of the anointing it is believed that the text is making reference to the high priest who talks about his consecration. This commentary suggested that the speaker is the Messiah-Servant, and identifies with Jesus who related to a similar text in the synagogue at Nazareth (Luke 4:18-19). This specific translation reads as follows:

> The spirit of the Sovereign Lord YHVH is upon me, because YHVH has anointed me, He has sent me to announce good news to the poor, to bind up the wounds of those broken in the spirit, to proclaim freedom to captives, release to those in prison; to proclaim the year of YHVH's good pleasure, a day of vindication for our God, to comfort all those who mourn over Zion a turban in place of ashes, festive oil in place of a mournful appearance, a splendid garment in place of a drooping spirit. They will be called strong and sturdy oaks that YHVH has planted for His glory.[20]

This translation clearly tells the reader that a different voice is identified. A prophetic commissioning has occurred. This so called "giving of the spirit" and sending on a mission is implied. The announcing of good news, deliverance, and freedom are parallels to all other translations reviewed by the writer. However, this translation gives a different slant on "the announcing of good news."[21] It is the heart and soul of this prophetic commission which is a description of the mission and purpose of the anointed one, an

---

[20] Joseph Blenkinsopp, *The Anchor Yale Bible* (New Haven, CT: Yale University Press, 2003), 218-219.

[21] Ibid.

individual prophet. “One of the most characteristic themes of chapters 56-66 is the assurance that the present unsatisfactory situation will be reversed by a divine intervention in the affairs of the Jewish community that will bring history as they knew it to an end. At this point the reversal is from mourning to comfort, and assurance of its ultimate fulfillment is continued from its prophetic witness in chapters 40-55 and will reappear in the Matthean Beatitudes (Matthew 5:4).

Walter Brueggemann wrote that Isaiah as a unique urban text to contemporary world in the book, *Using God’s Resources Wisely, Isaiah and Urban Possibility*. Brueggemann exegetes the Isaiah text as an urban context by identifying the crisis and the possibility in three quick rhetorical points. The first point is that the “city as intended by God is for faithfulness, justice, and righteousness, for social relations and structures that work for the good of all. [Secondly, he indicates that the] city runs amok, becomes a whore, forsaking justice and righteousness and then comes murder and bribes, disregard of widows and orphans. [The final point is that the] poet abruptly and wondrously asserts a third season of the city yet to come.”[22]

Brueggemann has a very unique way of comparing ancient Israel with urban conditions in any major city in America. There is a reflection of unequal economics situation, poverty, unemployment, greed, politics, government, and last, but not least, the need for justice and peace. The same urban conditions are found in American cities today.

In *John Wesley’s Commentary Notes* he offered the following insights on key words of Isaiah 61:1-3. In verse one, the author referenced “upon me,” although the prophet spoke of himself, yet he was to be understood of Christ in principal. The word

[22] Walter Brueggemann, *Using God’s Resources Wisely, Isaiah and Urban Possibility* (Louisville, KY: John Knox Press, 1989), 77.

"anointed" is an indication to be set apart, both capacitating him with gifts, and commissioning him with authority. Yet, it is applied to Christ, a power to make all effectual, from whence he hath also the name of Messiah among the Hebrews, and of Christ among the Greeks. The word "liberty" appertains to Christ's kingly office, whereby he proclaims liberty from the dominion of sin, and from the fear of hell. The word "vengeance" in verse two is necessary because as God delivered, it was also His responsibility to seek vengeance on the enemies of the church, satan, sin and death. The word "ashes" in verse three is an indication of a period of mourning during the time the text was written.

Joseph Blenkinsopp also focuses on specific words used within the Old Testament scripture as well. However, the primary focus is on the word "anoint and servant hood." He elaborates by saying,

> The reference to anointing has led to the view that this is the high priest speaking of his consecration, but the mission is not really consistent with high priestly responsibilities, and the verb 'anoint' is used metaphorically as well as in the literal sense. It is equally difficult to understand how the speaker could be the servant or the servant Israel or as 'la communate justes' since the community would then have a mission directed at itself. The giving of the spirit and sending on a mission is anticipated in the fragmentary saying. There the voice trails away, but it comes through loud and clear in the Servant's declaration. Finally, there is the promise that the mission to utter spirit-inspired prophecy will be carried on into the future by the disciples of the seer who is here addressed.[23]

The author indicated that the anointing is a representation of a divine intervention and that the future blessing of Israel from a time of exile was prophesied to the people of the day. Further, the author indicates that once the anointing has been received there is an

[23] Joseph Blenkinsopp, *The Anchor Yale Bible* (New Haven, CT: Yale University Press, 2003), 220-21.

expectation of the recipient to carry on the work of the Lord by becoming a disciple and serving others by the spreading of the good news of Jesus Christ.

An additional commentary by Paul D. Henson further supports the servant hood aspect. The author states it,

> Takes a bold turn by applying the words used to describe the Servant of the Lord in 42:1 to a new time and situation, some person or group here seems to be claiming inheritance of the office of that important figure in second Isaiah's prophecy. We noted in commenting on the four servant songs the presence of considerable ambiguity regarding the figure of the Servant, both as to identify and whether the reference was to an individual or a community. We concluded that the ambiguity was intentional and that the Servant was set forth as a model for both the individual and the community, that in faith and obedience accepted the calling to be agents of God's reign of compassionate righteousness.[24]

The statement supports the authority of the Servant to speak and bring deliverance to Israel at that time. The servant declared to both individuals and the community that there would be a restoration, equality, and peace that the King of Kings and Lord of Lords would bring with him.

Claus Westerman adds a final touch on servant hood when he wrote, "The message of salvation as given in chapters 60-62 are differentiated as being a proclamation made by a man who was aware that God had sent and equipped him to proclaim the message of salvation."[25] Westerman speaks to prophetic voice of the servant. The prophet had spoken based on the divine and prophetic ability given to him by the anointing of the Holy Spirit. The message was primarily the promise of salvation. Salvation was available to redeem individuals. The salvation was available to free those from the bondage of debt,

---

[24] Paul D. Hanson, *Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1995), 223.

[25] Claus Westerman, *Isaiah 40-66 A Commentary* (Philadelphia, PA: The Westminster Press, 1969), 365.

slavery, and injustice. This was a salvation that could only be promised by a Savior who was to come. "Although the new covenant was primarily directed toward the renewal of Israel, it has a direct implication for mission. It will be enabled to fulfill her divine commission to reflect God's glory, resulting in the nations being drawn to God; the nations will attach themselves to God's because they recognize his presence among them; and through this now renewed and obedient people, God's promise to Abraham of universal blessing will be fulfilled."[26]

In summary, the redemption of God was the resounding message to God's ancient people (Judah/Jerusalem 739- 690 B.C.) Here, God's people had forsaken their God. They had begun to entertain the gods of the pagan nations including Samaria, Assyria, and Egypt. Money, wealth, and political power reduced God's people to sinful and selfish people. They had become a people who did not properly worship, serve, or love the God of heaven. Through the tension of wars with Syria, Egypt, and Assyria, Israel began to adhere to Isaiah's message. As a result, they returned to God and He ushered them into a place of peace, deliverance, salvation, and love.

Bosch teaches us that missions grew through the tension of Old Testament Israel and their plight and deliverance from Egypt and their captivity in Babylon. The dominance of Old Testament Christianity out showed other religions in the area of deliverance because they were based on seasonal rituals and cults. It was only biblical Christianity which is the basis for the missional church, were people able to offer justice, peace, and the promise of deliverance and freedom. This demonstration by the early

[26] Rollin G. Grams and I. Howard Marshall, *Bible and Mission* (Germany: Neufeld Verlag Publishing, 2008), 24.

prophets and the children of Israel showed the world the significance of adhering to the voice of the prophet.

New Testament

The New Testament foundational scripture for this project is what is known as the Great Commission, Matthew 28:18-20. This is one of the many places in the New Testament where Jesus Christ compels the disciples to take His mission to the world. *The New Revised Standard Version* of the Bible captures Matthew 28:18b- 20, by saying, "And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."[27]

The New American Commentary tells us that the book of Matthew contains the greatest number of links with Judaism and the Old Testament. Also, that it was placed first in order when the books of the Bible were put together in the second century because of its ready relationship with Hebrew scripture. The book of Matthew informs us that Jesus Christ and the church was the fulfillment of all God's promises to Israel.

The audience of this text was non-Christian Jews, who had not accepted or recognized Jesus as Lord and Savior. Jews in the second century continued to seek a messiah. *The New American Commentary* says in order "To make disciples of all nations" requires many people to leave their homelands. The verb "make disciples" also

[27] Walter J. Harrelson, *The New Interpreter's Study Bible* (Nashville, TN: Abingdon Press), 1800.

commands a kind of evangelism that does not stop after someone makes a profession of faith."[28]

The location during the time of the text was most likely Antioch according to author Richard Hays. The time frame is "sometime during the last twenty years of the first century, after the destruction of the Jerusalem Temple by the Romans."[29] A definite separation between church and synagogue had recently occurred and both groups were struggling with understanding and embracing their identity.[30] "The crucial question that separated Matthew from "formative Judaism" was Christological, for his distinctive claims about the proper reading of the Law are all grounded in his more fundamental claim that Jesus is the fulfillment and definitive interpreter of the Law."[31]

The disciples were given divine authority by God, through Jesus Christ to take deliverance, salvation, peace, forgiveness, love, and praise to a dying and hurting world. The pericope ends by God telling the disciples that He would be with them always, until the end of the age. The end of the age is when Christ returns the second time for his people. Until then, the followers of Christ were directed and sent by God into the world (to all nations) to teach the gospel message, declaring the power, glory, and deliverance of God the almighty.

Robert Chisholm writes in *From Exegesis to Exposition* "the followers of Christ in the present age had a special commission from God to go out into the world and make

---

[28] Craig L. Blomberg, *The New American Commentary* (Nashville, TN: Broadman Press, 1992), 429.

[29] Richard B. Hays, *The Moral Vision of the New Testament* (New York, NY: Harper Collins Publishers, 1996), 107.

[30] Ibid.

[31] Ibid.

disciples by evangelizing the lost and then teaching them to obey the commands of Jesus. If we have decided to accept Jesus' offer of salvation and become his followers, then we have the responsibility to carry out his wishes. He has commissioned us to make disciples. That involves evangelism, but also includes helping others to progress as disciples until they become mature believers."[32] The text makes it clear that we as believers are responsible for making other disciples. With this responsibility comes the required effort to learn the word of God and strategies to teach his word. Chisholm asserts that there are three hurdles that keep most of us from carrying out the commission; complacency, fear, and learning how to maintain and utilize the presence and power of God.

As we look at *New International Version of the Hebrew-Greek Key Study Bible* of Matthew 28, we find Jesus Christ giving The Great Commission to the disciples (the Church). "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always to the very end of the age."[33]

In order to gain a better understanding and reflection of the New Testament scripture, it is important to focus on the meaning of the key words throughout the text. According to the *New International Version* translation of the Bible, the words "all power" is a reflection of a supernatural ability to rule that is given by God. The words "in heaven" in the Greek means *ouranos*[34] "and earth" in the Greek means world.[35] After being given

---

[32] Robert B. Chishlom, *From Exegesis to Exposition* (Grand Rapids, MI: Baker Academics, 1998), 233.

[33] Spiros Zodhiates, *Hebrew-Greek Key Study Bible, New International Version* (Chattanooga, TN: AMG Publishers, 1996), 1311.

[34] Ibid., 2238.

the power in heaven and earth, the disciples were expected to go and make disciples[36] by teaching and baptizing as stated in the Greek, to wash.[37] Baptizing means a spiritual cleansing that only occurs when one announces acceptance of Jesus Christ as Lord and Savior. The term baptism is a direct example of following the tradition of Jesus' water baptism by John. The disciples were instructed to go through the process of baptizing in a specific title or name, Jesus.[38] The baptism was to be sealed according to the Trinity, the Father or parent in the Greek,[39] the Son or class or kind in the Greek[40] and of the Holy Ghost which means to make great in the Greek.[41] These assertions by the one baptized maintains that the one being baptized agrees with the teaching of Jesus Christ in the Trinity. Further the disciples were informed that they would not be left to their own devices. Instead, they were instructed that Jesus would serve as a guard over them. Jesus promised that He would remain with believers forever. Unlike the earthly kings, whom would reign for a specific period of time, but Jesus promised to remain with the disciples at all time? The phrase "lo I am with you always" in the Greek is considered a permanent fixture like brick or pavement. [42]Jesus tells us that all authority in heaven and earth was given to Him. Meaning there is no power over Him. This power or authority is divine.

---

[35] Ibid., 2128.

[36] Ibid., 2216.

[37]Ibid., 2121.

[38] Ibid.

.

[39] Ibid.

[40] Ibid., 2099.

[41] Ibid., 4151.

[42] Ibid., 2086.

Again saying to the Jew and Gentile world God can save, deliver, break bondages, and forgive sins. Jesus further commands that the disciples or the church to go out. The final words of the Great Commission can be viewed as confirmation of the mission of the church is to make disciples until the end of the age, until Christ's return. Therefore, the church is expected to make disciples according to the directives that were given by Jesus.

Teaching as translated earlier in the Greek speaks of "pieces."[43] This could only mean to dissect, to break in pieces, take apart and teach every detail Jesus commanded by covenant, demands, wishes, Old and New Testament scriptures. Additionally, it is implied within the text that the church's work of mission is taking the word of salvation, deliverance, freedom, healing, forgiveness, and love to the world until the end of the age.

A biblical example of being missional was after the death of Christ, the faithful women appeared at the tomb to recover the body of Jesus. The women were greeted by an angelic being and informed the women that Jesus had been resurrected. Out of both fear, and joy, the angel told the women to go tell the disciples of Jesus' resurrection (Matthew 28:19).[44] The faithful women ran to tell the story to the disciples which can be viewed as a missional action that can be emulated by the church today. The missional act was powerful on several levels. As prophesized, Christ had come to save the world, not just the chosen Jewish nation. The door had been opened for individuals to accept Jesus as Lord and Savior, which was beyond Jewish teaching of the times.

Apostle Paul records missional acts in his writing and focuses on the aspect of baptism. Paul implies that baptism is a "transformation, a conversion of identity and

---

[43] Ibid., 1321.

[44] Ibid.,1311.

life."[45] Most commentators believe that "baptism" refers to the example of Jesus and John (John 3:26). Teaching obedience to Jesus' commandments is the heart of making disciples and Missional evangelism. Evangelism and Missions must be holistic, including in-reach and out-reach ministries that involve the gifts, talents, and graces given to God's people. Jesus through the Great Commission calls all committed followers to continue His work and the work of the Church which is considered the same as being missional.

> The task of Jesus' disciples is to make more disciples; they are charged not merely to win converts but to train all who are baptized in the same disciplines that they have themselves learned from Jesus' teaching. And what disciplines are these? When we read Matthew as a whole, we see that what Jesus has commanded includes preeminently the teaching of the Sermon on the Mount (Matthew 5:1-7). This conclusion to the story makes it abundantly clear that Matthew does not regard the discipleship of the Sermon on the Mount as an impossible ideal. It is, rather the way of life directly commanded by Jesus, who possesses all authority in heaven and on earth.[46]

This interpretation of the text confirms the work for the disciples and the church today. The teaching commanded was based on the Holy Scripture and the teaching of God. The knowing and doing of God's work was to be done by those who knew and loved God through belief and relationship.

Scott Sunquist captured Matthew 28:19-20 by stating that, "the church reflects the kingdom to others as it is a teaching, worshiping-community which teaches in the context of worship and of the missionary calling of the church. The disciples were expected to follow Jesus's final command to teach disciples of all nations "to obey everything" that Jesus had commanded as part of the transformation process of the local Christian community. This is not teaching as in classroom teaching so much as it is Christian

---

[45] Darrell L. Guder, *Missional Church* (Nashville, TN: Eerdmans Publishing), 190.

[46] Richard B. Hays, *The Moral Vision of the New Testament* (New York, NY: Harper Collins Publishers, 1996), 322-323.

discipleship or devotion to Christ."[47] Sunquist discussed the importance of Christian communities modeling the teaching of Christ through their lives. Often, the true meaning of missiology is overlooked in the text. Sunquist argued that the text is designed to direct the church to reflect the image of Christ in their relationships. In order to implement the concept presented by Sunquist, the churches must work toward reaching higher levels of holiness.

Teaching was the principal goal of the Great Commission given in Matthew 28:19-20, "Preaching is the recruiting and motivating ministry of the Church; teaching is the maturity ministry. Through preaching, new babes are born into God's family; through teaching, the babes are matured from milk to strong meat. It could be said that the Church's work is twofold: winning and weaning."[48] Therefore, the missional church cannot do its work without the teaching and preaching of God's word through the Christian education component:

> A mission of the Church is that of disciplining all nations. Disciplining is more than teaching. One may teach by communicating a system of precepts, but one disciples another by demonstrating the truth with example. It is possible to tell others how to be victorious, but he who disciples others shows them, by example the victorious life those who merely teach have pupils, but those who disciple make followers – first of Jesus, then of the teacher. Paul said, writing to the Thessalonians.

Teaching the gospel not only was given by the word of God, but also in power, and in the Holy Ghost, Also in the promise shown the type of men God was sending to do his work. Teaching further speaks of the example of godly people in the community. Therefore, the relevance of living a life that is reflective of the taught word is necessary. True

---

[47] Scott W. Sundquist, *Understanding Christian Mission* (Grand Rapids, MI: Baker Academic, 2013), 291.

[48] Ibid., 437.

disciplining is with example of lifestyles and real actions. As the church does its missional work in the world the church must demonstrate the love, compassion, the caring; examples of salvation, deliverance, and equality. The compassion of God can be demonstrated through loving acts.

Darrell L. Guder further argues the point of service by writing in *Missional Church* that, "The basic function of all theology is to equip the church for its calling. If that calling is fundamentally missional, then what we understand and teach about the church will shape God's people for their faithful witness in particular places. A missional ecclesiology serves the church's witness as it "makes disciples of all nations, teaching them to obey everything that I (Jesus) have commanded you."[49]

The church's responsibility, therefore, is to teach the saints how to live out what God directs. In order to take deliverance to the captives, and offer the freedom of God to the world we must go to them as well as present His principles inside the church. Looking closely at the text, one must realize the "required sending of God" through the people of God is the only way of actualizing the Word of God. Additionally, the people of God must share their stories of deliverance, freedom from bondage, and indicate how God brought freedom and liberty to them. "Disciples do not live for themselves, Jesus commissions this group of disciples to form a worldwide mission community of Jewish and Gentile disciples that lives out Jesus' teaching. To do so is to be an alternative

[49] Darrell Guder, *Missional Church, A Vision for Sending of the Church in North America* (Grand Rapids, MI: Eerdmans Publishing, 1998), 12.

community with commitments and practices that are antithetical to Rome's values and practices."[50]

Today's challenge is the church must "walk out" and demonstrate to the world what religious or biblical freedom really means. The church must show the world what God means by "justice" and "freedom" not what the non-Christian determines those terms to mean. It is the church's obligation as Disciples of Christ to teach and preach how to emulate the biblical teachings and principles. As we mirror Matthew 28:18-20 we must help others truly understand what the authority of God is when the text tells us, "All authority in heaven and on earth has been given to me" (referring to Jesus, the Disciples, and the Church).

The text that further directs the church in, "teaching them to obey everything I have commanded you" stresses the totality of God's word- His *imagio De*, His image in the world today. Many churches are teaching today that one can do anything he wants and the grace of God will cover their actions. It seems to me this teaching invites man to go back into bondage of sin, the brokenhearted practices of life and causes many "would be" Christians to doubt the infallibility of the word of God.

In the selected Matthew scripture, it indicates that God through Christ was offering wholeness to mankind. The only hope we have is in Christ Jesus. Isaiah 61 prophesies about the coming Messiah and promises "release from darkness for prisoners" which is referring to prisoners of sin and bondage. However, the method to getting the message out is through the teaching and preaching of God's Word and its truth and power. The socializing of the gospel seems to be the norm today, causing the world to be

---

[50] Walter J. Harrellson, *The New Interpreter's Study Bible* (Nashville, TN: Abingdon Press, 2003), 1800.

confused about the reality and life found only through the Sovereign Lord. The message of the gospel throughout the Bible is to open the eyes of sinners to God, to bring the world out of darkness, a place of unbelief, a place of brokenness or hurt. The New Testament scripture also suggests ministering to sinners, helping the world to understand the love of God and helping the reader see the greater purpose of the gospel message which is the mission of the church.

The preaching and teaching of God's word as affirmed through the text is the most important thing for the Christian church today. In order for the loss to be spiritually found, disciples are required to action—go, teach, preach and witness of Christ's life-changing power. Additionally, when reviewing the text, the reader was encouraged to demonstrate the revelation so that others would see Jesus' message of justice and freedom. Only in these kinds of demonstrations can the people of God teach others that they are to be both witnesses and disciples. "We must always be prepared to testify to the hope within us, in our local communities and throughout the world that God has made. In the spiritual sense, the Great Commission can never be completed this side of the new creation."[51]

Again, this is an urgent missional purpose of the church given by God. The *New Interpreter's Study Bible* provides additional enlightenment of the text: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and

[51] W. Stephen Gunter and Elaine Robinson, *Considering the Great Commission* (Nashville, TN: Abingdon Press, 2005), 37.

teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."[52]

> The passive has been given denotes God's action. Jesus declares that God has given him a share in God's reign over creation. God gives the one 'like a son of man' dominion and glory and reign and empire. Jesus manifests God's sovereignty that will extend over the devil and his agents such as Rome's empire. Jesus has manifested authority in his teaching and over sin and disease in his ministry. At his return to judge the world he will have all authority. The gospel again imitates the imperial patterns and perspectives that it resists throughout. Disciples do not live for themselves. Jesus commissions this group of disciples to form a worldwide mission community of Jewish and Gentile disciples that lives our Jesus' teaching. To do so is to be an alternative community with commitments and practices that are antithetical to Rome's values and practices (worldwide domination and superiority) Matthew's community is given a similar goal, not by Jupiter and the gods but by Jesus. And its means are very different. Instead of military power, it employs compassionate power, healing mercy, an inclusive community and life giving words to proclaim and enact God's empire.[53]

This interpretation of the text makes it clear that the power and authority of God is to be assumed by the disciples and followers of Jesus. The focus of mission or representing God to the world will be seen through the sovereign manifestation of healing of the nations, salvation that comes through the Christ and deliverance from suffering. Today, the manifestation can be applied to the need to be delivered from drug addiction, personal issues, financial burdens, and sexual issues that people struggle with in everyday life. Therefore, the need to go into the world and make disciples and offer salvation continues to be necessary for today.

According to *The Gospel of Matthew, A Socio-Rhetorical Commentary,* the writer wrote regarding this text in Matthew 28:18-20:

---

[52] Walter J. Harrellson, *New Interpreter's Study Bib*le (Nashville, TN: Abingdon Press, 2003), 1800.

[53] Ibid.

> Because Jesus has all authority (including authority to tell his subordinates to go) because he is King in the kingdom of God, his disciples must carry on the mission of teaching the kingdom. Jesus' instructions include an imperative surrounded by three participial clauses: One should make disciples for Jesus by going (as you go), baptizing and teaching; Conjoined with discipling, the teaching involves instruction no less serious than Jewish sages that customarily prove their students.[54]

This is a clear delineation that the disciples are to go about their business teaching the Kingdom, or the promises of the Kingdom to the world. The promises of the Kingdom that Jesus would bring included salvation from sin, salvation from all types of bondage, the promise of justice and equality (fair treatment regardless of status in life), peace (perhaps spiritually rather than naturally), that only comes with total submission to Jesus as Lord and Savior. The teaching would include the instruction of God's word, the Bible. This teaching would or should motivate believers to carry God's word throughout the world. Knowing that Jesus promised that he would be with us to the end of the age implies a supernatural presence of the Holy Spirit that would be imparted to all believers for the empowerment to do missions.

The words of the Great Commission should pull at the hearts of believers, as shared by Bonnie Sue Lewis as an editor for the American Society of Missiologists (ASM), she indicated in *Teaching Mission in a Global Context*, that she began all of her classes as a professor in missions with the Matthew 28:18-20 text. She affirms that, "God is the friend of sinners, the one who made us, the one who loves us as no other. We begin [referring to each class] by getting to know the God who sends us."[55] Lewis purpose is to

---

[54] Craig S. Keener, *The Gospel of Matthew, A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans Publishing, 2009), 718.

[55] Patricia Lloyd-Sidle and Bonnie Sue Lewis, *Teaching Mission in a Global Context* (Louisville, KY: Geneva Press, 2001), 125.

reiterate the Great Commission in helping her students know the God of scripture. Then only will students and disciples see the need for disciplining.

In a book by Wes Howard-Brook, he left us with a very powerful revelation of the Matthew text by writing, "At the very end of Matthews's Gospel, however, we hear the risen Jesus make a seemingly contradictory statement: "Go therefore and make disciples of all nations." Matthew thus appears to understand the Easter event initiating a new age not conceivable even by Jesus during his liefetime. With the resurrection, not only is "God's people" open to the Gentiles, but disciples are explicitly to become missionaries to the Gentiles."[56] This was a dramatically new message, a spiritual message to "all nations" first given prophetically to the world. The message emphasized where the missionary field must become regardless of ethnicity, religious thought, and politics. The "sending of God" was directed by God to all the disciples or believers in Jesus Christ.

Theological Foundation

The theology that best describes the writer's purpose and efforts in the selected project is "missiology." Missiology is defined as "a term generally referring to the formal academic study of all aspects of the missionary enterprise."[57] The theology of missiology was first brought about in the late 1200's by someone who is considered the first missionary to the Moslem nations, Raymond Lull. While a Catholic soldier and diplomat of that day, Lull had a similar experience of the Apostle Paul, in terms of actually seeing visions of Jesus Christ. Lull made a vow to God at the time to accept Him as Lord,

---

[56] Wes Howard-Brook, *The Church Before Christianity* (Maryknoll, NY: Orbis Books, 2001), 129.

[57] Walter Elwell, *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker Academic Publishers, 2001), 780.

commit to his wife and family to do the service of the Lord. This revelation of God infused Lull with love and compassion for the Moslem nation who has invaded his country of Morjora at the time (1250 BC). This epiphany led Lull to develop the first school for missionaries, specifically, preparing them to when the lost Moslems to Christ, hence missiology. One of Lull most famous sayings that deserve notation was, "He that loves not lives not." [58] This quote captures the passion of Christ, the love and commitment the researcher has for this project, the burden for souls and the missional church.

A biblical definition of *mission* offered us by Arthur Glasser and Donald McGavran in *Contemporary Theologies of Mission*, helps us to see challenges of mission regarding what it is or is not, "carrying the gospel across cultural boundaries to those who owe no allegiance to Jesus Christ, and encouraging them to accept Him as Lord and Savior and to become responsible members of His church, working, as the Holy Spirit leads, at both evangelism and justice, at making God's will done on earth as it is done in heaven."[59] This definition identifies the need to "do something" and "be something" in the world. Glasser and McGavran go on to say that missions can and should include many activities and programs as long as the purpose or end results is to render souls being saved, lives transformed, and the overall results—lives lived out for Christ.

Charles Van Engen, a professor at Fuller Theological Seminary, coined the term missional in some of his early writings in 1991. Van Engen wrote, "When I began using

---

[58] Samuel M. Zwemer, *A Biography of Raymond Lull* (New York, NY: London), 42.

[59] Arthur F. Glasser and Donald A. McGavran, *Contemporary Theologies of Mission* (Grand Rapids, MI: Baker Book House, 1983), 26.

the term, I was not aware of anyone else using it yet. I meant a quality of the essence of being church."[60] Hence, the exploration of missional church and missiology began.

Minatrea asked the question, "Can a mission-minded church become a missional church?[61] He replied with an emphatic yes. The urgent difference in a "church with missions" and a "missional church" is centered on being and doing. All missiologists explored by the author agree missions should not be perceived as an expression of the missional church, but as the spirit or essence of the church. This is to say the missional church has a deeper understanding or knowledge of the church being a living organism that expresses the very essence or meaning of who God is and how God reacts to the world. Actualizing why God came to the earth and why God was manifested in many ways. One of David Bosch's best works is *Transforming Mission* where he affirmed that the first real paradigm shift took place with the advent of Jesus Christ. [62] Bosch teaches that missions grew through the tension of Old Testament Israel through their plight with Egypt and their deliverance and captivity in Babylon.[63]

There is no evidence that according to the traditional definition of mission as the sending of preachers and missionaries to distant places, Bosch tells us that there is no indication that the believers of the old covenant was sent by God to other geographical locations across the country. Rzepkowski, an earlier theologian, wrote that "The decisive difference between the Old and New Testament is mission. The New Testament is essentially a book about mission."[64] Therefore, God proved to be the God of history and

---

[60] Ibid

[61] Minatrea, *Shaped by God's Heart, The Passion and Practices of Missional Churches,* 83-84.

[62] David J. Bosch, *Transforming Mission* (Maryknoll: Orbis Books, 1991), 15.

[63] Ibid

the God of promise. It was being discussed from the first century until today whether or not the God of Israel was the creator and the Lord of the world. This tension in the world in the early 1950's nurtured the development of missions as we know them today.

Benjamin Conner expressed contemporary thoughts of a missional theology in *Practicing Witness, A Missional Vision of Christian Practices* where he defined missional theology as "a kind of practical theology that explores in every aspect of the theological "curriculum and praxis of the church the implications of the missionary nature of God with the purpose of forming congregations to better articulate the gospel and to live faithfully their vocation to participate in the ongoing redemptive mission of God in a particular context."[65]

Benjamin Conner reiterated that the church's purpose was to shape and move congregations to be real in its deliverance and expression of the gospel and that it should be the active vocation of disciples today. While many missiologist share many strategies to reach this goal there in no dispute as to who this work is directed. Conner goes on to list three foundational stones that clarify a missional theology which includes missional theology includes fundamental theological convictions regarding the missionary nature and initiative of God. Missional theology embodies a conviction, building on the insights of Leslie Newbigin and the three-cornered relationship between the gospel, a church, and a particular culture. Finally, missional theology is a way of thinking theologically that must animate every aspect of the theological curriculum and the congregation's life.[66]

---

[64] David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*,17.

[65] Benjamin T. Conner, *Practicing Witness, A Missional Vision of Christian Practices* (Grand Rapids, MI: Eerdmans Publishing, 2011), 11.

[66] Ibid.

Conner's foundational stones support the writer's project theologically. The theological convictions implied in the three stones are essential in order to form the initiative of God through teaching. The three cornered relationship spoken to in stone makes it clear that the tension brought about through the interaction of the gospel, church, and culture must be carefully blended to realize God's mission in the world. The necessary theological thinking puts reality on the congregations thrust for the appropriate missions. All these stones can be realized and achieved by effective Christian education focus.[67]

Historically, missions were seen as the sending of missionaries to a specific territory or area of the world to conduct multiple activities. The missionaries were active in geographical areas and they typically worked with specific agencies and headquarter offices. Generally, a local congregation that was lacking a resident minister would rely on support from an older congregation. The resident minister would be provided a designated list of services to render for the purpose of deepening or spreading the faith or dogma. Bosch goes on to tell us that the paradigm shift of missions occurred around the sixteenth century. The writer understood that up to this time missions were viewed as extending the Trinitarian message to the world.

Another missiologist, Darrell L. Guder in his work *Missional Church, A Vision for the Sending of the Church in North America* he wrote, "But it has taken us decades to realize that mission is not just a program of the church. It defines the church as God's sent people. Either we are defined by mission, or we reduce the scope of the gospel and

[67] Ibid.

the mandate of the church. Thus our challenge today is to move from church with mission to missional church."[68]

Dr. Thom Rainer, a contemporary missiologist, writes in his text, *Surprising Insights*, tells us much about the importance of churches today being "relevant."[69] Rainer talks about pastors of relevant growing churches do not compromise the word but connect sermons and services to the needs of the community.

Milfred Manetrea agrees with Bosch and Guder regarding the meaning of this concept.[70] Craig L. Nessan in his book *Beyond Maintenance to Mission, A Theology of the Congregation* wrote that churches in North America are uniquely situated as "centers of mission."[71] He added that congregations exist for the "sake of missions."[72] Nessan further writes that the average church is about "maintenance" rather than being active with the missional responsibilities given by God. Maintenance meaning many churches struggle to hold worship services and pay bills. These challenges sometimes cause a church to not think out of the box and simply maintain the status quo. Nessan continues as he discusses how the Christian church has the responsibility to share the presence of God, the activities of God participative.[73]

Douglas Powe, Jr. in *New Wine New Wineskins* makes a relevant statement when he asked in this text,

---

[68] Darrell L. Guder, *Missional Church* (Grand Rapids, MI: Eerdmans Publishing Company), 6.

[69] Thom S. Rainer, *Surprising Insights From the Unchurched and Proven Ways To Reach Them* (Grand Rapids, MI: Zondervan Publishing, 2001), 218.

[70] Minatrea, *Shaped By God's Heart, the Passion and Practices of Missional Churches,* xvi.

[71] Craig L. Nessan, *Beyond Maintenance to Mission* (Minneapolis: Fortress Press, 1999), vii-viii.

[72] Ibid.

[73] Ibid.

> How do African American churches become missional and not simply congregations with a mission? The difference is that a missional congregation is not self-absorbed. It is not a congregation with a misinformed understanding of mission, which focuses on only maintaining that particular congregation. Although this book focuses on what it means for African American congregations to become missional, it is written in such a way that others interested in thinking deeply about evangelism in the midst of cultural change can eavesdrop on the conversation.[74]

Dr. Powe discusses the current day changes of the African American church or rather the difference in its work in communities today. Specifically, how current generations have difficulty relating to churches living in "the Civil Rights Generation." The challenge is for churches with missional focus need to learn what the current community of faith needs, feels, and understands. This shift in thinking will cause all generations to be addressed and see the significance of the church and mission.

Melvin L. Hodges in *A Theology of the Church and its Mission: A Pentecostal Perspective,* he describes the work of many worldwide missionary conferences that have done work and study in missional theology. The unique difference to Hodges' work is his insistence on the importance of the Holy Ghost in the churches mission work and tasks. While he agrees that the Great Commission is a call to the universal church to spread the gospel of Jesus Christ to the world through faithful and loyal men and women, he points out that the baptism in the Holy Ghost will take mission to a new level.[75] "God intended that the work of the church should be accomplished not through mere human effort, even

---

[74] F. Douglas Powe, Jr., *New Wine New Wine Skins, How African American Congregations Can Reach New Generations* (Nashville, TN: Abingdon Press, 2012), xii.

[75] Melvin L. Hodges, *A Theology of the Church and its Mission: A Pentecostal Perspective* (Springfield, MO: Gospel Publishing House, 1977).

when carried out by good wise men and women, but through men endowed with special spiritual qualifications whom the Spirit could direct and through whom He could work."[76]

This speaks directly to those of us in classical Pentecostal churches like the Church of God in Christ. Pentecostal believers who have been "baptized" and filled with the Holy Ghost should have a deeper and more determined commitment to missional work. It is the "power" that the prophet spoke of in the Isaiah text. Hodges adds that the power gifts (Holy Ghost baptism, healing, and discernment) were not to be for adornment, but essential equipment for the use of believers who took the missional purpose of God seriously and to heart. Men and women endowed by the Holy Ghost or the power (anointing) referred to throughout the gospel is divine and supernatural. This supernatural power authenticates the authority of God's promises to the world in His message of blessings, deliverance, salvation, freedom and justice.

In *Foundations of Pentecostal Theology* in reference to the mission of the church we find, "The Lord Jesus, after His earthly mission, ascended to the right hand of the Father, but in the real sense He is still in the world manifested through his body, the church. While wise, Spirit-directed organization helps the church to carry out her mission, the church is not by nature an organization, but rather, an organism. The church is a living being whose divine life is provided by the indwelling Spirit of Christ (the Holy Ghost)."[77] Again, in classical Pentecostal tradition and understanding the indwelling power of the Holy Ghost is absolutely essential for believers to be enabled to carry the

---

[76] Ibid.

[77] Guy P. Duffield, *Foundations of Pentecostal Theology* (Los Angeles, CA: Foursquare Media, 2000), 436.

gospel message with power and authority to the world. The "living being" is additional support for the idea the life of the missional church is only assured by believers exhibiting and demonstrating the power of the Holy Ghost in the world through the tools of this living organism (healing, deliverance, salvation and freedom) as expressed and promised by God. In order to take deliverance and healing to the world, to give beauty for ashes, salvation and blessings a supernatural intervention must be applied. The writer believes the authority given by God is indeed the power of the Holy Ghost.

Darrell L. Guder in *The Continuing Conversion of the Church* writes about the mission of the church. In the preface, Guder states how he has "come to realize that one cannot address evangelization with theological integrity unless one approaches the subject missiologically, that is, within the church of the mission of the church as God's sent people."[78] This is to say *missio Dei,* or the presence or anointing of God is given to the church to empower her to be an effective witness. Guder in this same text discusses how Pentecost is considered the birthday of the Christian church (Acts 2:4). "It may also be celebrated as the divine event which turned the people of God into a missionary people, opening their ranks to men and women of all races, nations, tongues, and classes; forming them into a new community; and empowering them to go out into entire world."[79] Guder goes on to say in *Missional Church: A Vision for the Sending of the Church in North America* "missional communities are called to represent the compassion, justice, and peace of the reign of God."[80] He further declared that the Holy Spirit

---

[78] Darrell L. Guder, *The Continuing Conversion of the Church* (Grand Rapids, MI: Eerdmans Publishing, 2000).

[79] Ibid.

[80] Guder, *Missional Church: A Vision for the Sending of the Church in North America*, 10.

sustained these communities of faith. How do we represent the justice of God to people that are different? This question is yet to be nationally and globally addressed.

Theodore Eastman shares some interesting theological tidbits in *Chosen and Sent: Calling the Church to Mission* when he wrote, "Jesus communicated three truths about the power needed to make the mission of God fully operative by the source of the enabling power to obey in love is the Spirit of Christ himself. [Secondly], this power is freely available to all men who seek to live in conformity with the truth. [Thirdly,] an attitude of anticipation is essential to recognizing the complete, pervasive operation of the Spirit." [81] Eastman's experience with an Asian professor who initially contacted him to learn and clarify English Literature list the three truths as applicable. The Asian professor was Buddhist by faith. However, he insisted to meet with this clergyman supposedly to get an understanding of both English and biblical literature. The meetings became numerous and very involved. Soon, the clergyman began to sense that the Asian was more interested in comparing Christianity with his Buddhist faith. The willingness of the clergymen to share his faith, despite the fact that it could possibly exposed the Buddhist to Christian dogma for the first time. This is an example of some planting and some watering in reference to the Christian witness.

To further support the theology in *Missiology, An Ecumenical Introduction* the authors wrote,

> From within a faith interest in the relationship between the world and God's kingdom, missiologists study the movement of Christianity in the midst of cultures, religions, socioeconomic systems, and political institutions. They are concerned both with facing the problems of communicating the gospel to the people of 'all nations' and with

[81] Theodore Eastman, *Chosen and Sent: Calling the Church to Mission* (Grand Rapids, MI: Eerdmans Publishing, 1971), 58.

> examining critically the theological concepts by means of which this faith interest is kept alive. Since their context is global Christianity, missiologists are obligated to pursue their Discipline from an ecumenical standpoint.[82]

Some tension exits between some missiologists regarding the incarnational Christ of a North American God to an Eastern people. The reception of the world of the "God of the Bible" is most often viewed ecumenical and more easily accepted. Craig Gelder writes:

> The Latin word *missio* means 'sending' *Missio Dei* is *missio Trinitati:* that is, the doctrine of *missio Dei* arises from Trinitarian theology. The Western understanding of trinity as sending and the Eastern understanding of Trinity as perichoretic ground the missional understanding on the sending, of the church into the world and the relational nature of that sending. These concepts are explored more fully in other documents from this and previous consultations, and the doctrine is at the heart of a missional church theology.[83]

Van Gelder demonstrates how there is some tension between the Eastern and Western concepts of what it means to be missional. Or, more specifically the church's role as it engages in a missional theology and becomes missional.

In the text, *Missio Dei: A Journal of Missional Theology,* the author reflects on the globalization of the mission work of God. Specifically, he states referring to Revelations, where he tells us that the Bible concludes with a type of global restoration and unification, "After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm

---

[82] F. J. Verstraelen, A. Camps, L.A. Hoedemaker, and M.R. Spindler, *Missiology, An Ecumenical Introduction* (Grand Rapids, MI: Eerdmans Publishing, 1995), 7.

[83] Craig Van Gelder, *The Missional Church and Denominations: Helping Congregations Develop a Missional Identity,* Missional Church series (Grand Rapids: Eerdmans, 2008), 167-69.

branches in their hands.[84] This text speaks about the true thrust and purpose of "sending God." God intended for humankind to take the messages of salvation, healing, deliverance, love, and compassion to the ends of the earth. The author was specifically referring to developing a lasting missional influence in communities. It is therefore, an urgent need to educate the audience about Jesus, what He did while on earth and experience the enlightenment of the populace to the point of them seeing the church live out the mission of Christ.

A recent theological study of missiology that was inspired by Bishop Leslie Newbigin's work *The Other Side of 1984: Questions for the Churches* includes a volume entitled *Missional Church.* In the work, the question was asked, what would an understanding of the church look like if it were truly missional in design and definition?[85] "The team approached their study through three themes by trying to interpret the many shifts and changes that radically reshape the lives and places where God works; by looking for fresh ways to demonstrate the witness of God through the church and by exploring the themes and shapes of a missiological ecclesiology for North America.[86]

As a result of the study, the researchers came up with five fundamental affirmations or absolutes of the missional church.

> A missiological ecclesiology is biblical. Whatever is believed must be based on and found in the Bible; A missional ecclesiology is historical. The Church must base its movement direction looking at the backdrop of history and the current impact of contemporary times; A missional ecclesiology is contextual. All ecclesiologies work based on their church or church setting; A missional ecclesiology is eschatological. New Biblical insights must not be static it must be

---

[84] *Missio Dei, a Journal of Missional Theology and Praxis* (San Francisco, CA: Creative Commons, August 2011.

[85] Guder, *Missional Church: A Vision for the Sending of the Church in North America*, 3.

[86] Ibid., 7-8.

> opened to redefining functions and purposes; A missional ecclesiology can be practiced, meaning it can be translated into practice, the ability to do.[87]

These affirmations are confirmations that missiological thinking must be Bible based. It further supports the concept that the Church should use Matthew 28:18-20 as its motivation or reason for existing, the *missio Dei.*

In *Simple Church* by Reiner and Geiger, they ask the question, "Is there a relationship between a church being missional and a church being simple." The authors point out six ways they are similar.[88] Both of these ways of doing church require strategic thinking. Living a missional life is part of a simple discipleship process. The simple church requires people be doers of the word. Simple churches offer less at the church by building creating more missional life opportunities. Missional and simple leaders know the culture. Missional leaders love the mission field to which God sends them. Both missional and simple churches are people focused. Resources are considered as tools to transform people's lives.

Returning to Milfred Minatrea in *Shaped by God's Heart, The Passion and Practices of the Missional Churches* he agrees with other missiologists when he compares a mission-minded church and a missional church.[89] The comparisons are: the mission-minded church emphasizes sending and supporting and being and doing. The mission-minded church is representative and participative. The mission-minded church

---

[87] Guder, *Missional Church, A Vision for the Sending of the Church*, 8-11.

[88] Thom S. Rainer and Eric Geiger, *Simple Church, Returning to God's Process for Making Disciples* (Nashville, TN: B&H Publishing, 2011).

[89] Minatrea, *Shaped by God's Heart, The Passion and Practices of Missional Churches,* 11.

perceives mission as one expression of ministry. The missional church perceives mission as the essence of its existence.

The expression or the image of God must be actualized to the world. Most missiologists agree that the basis of our evangelism outreach should be motivated by one's church. Where is the greatest need? What are the needs of the community? It's the "doing" that drives the author's research with the church. How do we do missions or ministry as oppose to just enjoying fellowship with members of the church.

Missiologists such as Bosch, Guder, and Minatrea agree that the individual stories of believers, added to the story of Jesus, then connected with the cultural and societal needs implied by the church informs the missional enterprise. Being a missional church involves the direction of church or the local church to address issues that address peace, justice, deliverance, freedom, benevolence and all that Isaiah 61 and Matthew 28 employs the believer to do. Minatrea believes that a mission-minded church, one focusing on programs, can become a missional church, whose essence exudes the *missio Dei* and *imago Dei*.[90]

Jamye Miller, pastor of Christ Fellowship in Grapevine, Texas, missional churches that are fully engaged in missiology theology, are ones that are "life – giving, image bearing, reproducing, multiplying, Christ - manifesting churches that glorify God."[91] A missional church takes the powerful image of God to the world, therefore, witnessing the changes in people and the community. When the Church is able to influence the kind of change that is biblically centered, God is glorified and is made real

---

[90] Guder, *Missional Church, A Vision for the Sending of the Church in North America*, 3.

[91] Minatrea, *Shaped by God's Heart, The Passion and Practices of Missional Churches, 58.*

in the world. Missiologically speaking, today's church must be willing to adapt in an ever changing environment to make an impact in the world while maintaining an unwavering commitment to the mission of God.

Minatrea in *Shaped by God's Heart* wrote, "We are still created to reveal the image of God, as with his design before we yielded to temptations to sin. Subsequently, as those redeemed from sin, God desires his image to be imprinted upon His followers. They are to live as He lives, love what He loves, and pursue that which is on His heart. His church is to bear His image (*missio-dei)* to a world that has not seen Him. The New Testament "Body" metaphor evidences God's purpose that His church reflects His image, as His body being present in the world."[92]

This passage makes the purpose and the necessity of the missional church. If God's image is not taken to the world by those of us who claim to know it, how can His image be known?

The Jesuits were the first group (Catholic) that began taking the gospel to what we know now to be third world countries. However, there still remained an understanding that some "entity" had to send the missionary referring to an organization. Bosch believes that the shift in meaning of mission only came about in the twenty-first century. During this century there seemed to be an understanding that the real authority of missions is by God. He alone is authorized to send or motivate the mission effort.

The Reformers and Mission

[92] Ibid.

The specific focus on theology will be the protestant reformers and their historical work and transition in the area of mission and missiology. Bosch points out that the "Reformers were indifferent, if not hostile, to mission."[93] A Catholic Reformer in the sixteenth century by the name of Robert Bellarmine wrote, "Heretics are never said to have converted either pagans or Jews to the faith, but only to have perverted Christians."[94] Gustav Warneck (1834-1910), considered the father of missiology, was one of the first protestant theologians who promoted this view. Previously to Warneck church leaders were simply trying to re-establish the church as a part of society joined with the community and the world. Later reformers like Martin Luther (1483-1546); John Calvin (1509-1564) and John Knox (1514-1572) caused a movement in the Catholic Church that led them to see God more evangelically which resulting in the founding of some of the largest protestant denominations such as Lutherans, Methodist, and Presbyterian.

Another theologian came to lead a later group called the Pietist such as Philip Jakob Spencer (1693) and H. Frick who began to teach us that Pietism became an "aim of the will" as opposed to the earlier thought of a "desired aim."[95] It was not until other missiologist such as Gisbertus Voetus (1588-1676) who taught the need for soul conversion of believers rather than the planting of the church that was missionary thrust then. Voetus was the first theologian that seemed to understand a comprehensive approach to missions. Voetus further believed that the pope, bishops, religious orders, and congregations were inappropriate agents of mission as previously believed.

---

[93] Bosch, *Transforming Missions, Paradigm Shifts in Theology of Missions*, 370.

[94] Ibid., 243.

[95] Ibid.

The next move was Classical Puritanism which lasted until around 1735. Voetus supported the Puritan view. Eliot, Sibbes, Baxter, Mather, and Jonathan Edwards were all transitional in bringing about Puritanism, a precursor of missiology.

> It is my conviction (says Peter Penner) that the only theological vision worthy of the body of Christ is one that supports and motivates the church to engage in the mission Jesus gave his disciples. So long as we continue to deal with theology independent of mission and mission separate of theology we do not maintain the tension that is present in the New Testament. The only kind of theology he understands (referring to Paul) is mission theology. The only kind of church he recognizes is what today we are calling missional churches.[96]

What all of this means, says Jason Vickers in *Minding the Ground* is that, "when viewed from the standpoint of the mission of the church (which is to say, from the standpoint of the *missio-Dei*), the quest for renewal is not ultimately a quest for the "right" proposal or program. Rather the quest for renewal must be a never-ending quest to discern when, where, and how the Holy Spirit is at work enabling the church to worship the Holy Trinity and to bear witness to the life, death, and resurrection of Jesus Christ; and to discern the ways in which we can best join in that work."[97]

A Biblical Theology of Mission for a Post-Biblical Church gives the reader a great European theological perspective of mission. In this text, Perriman summarizes three *missional* projects making it clear that we must participate in the Mission of God. It may be a gift of conversation, feeding, clothing, or educating, but the people of God are present in the world demonstrating the loving presence of God.[98]

---

[96] Rollin G. Grams, I, Howard Marshall, and Peter F. Penner, *Bible and Mission* (Germany: Nuefeld Verlag, 2008), 88.

[97] Jason E. Vickers, *Minding the Good Ground, A Theology for Church Renewal* (Waco, Texas: Baylor University Press, 2011), 71.

[98] Andrew Perriman, *Re: Mission Biblical Mission for a Post- Biblical Church* (Colorado Springs, CO: Authentic Media, 2007), 1-2.

Wilbert R. Shenk talks about the common thread of a missional church espoused by all missiologists in his work *The Transfiguration of Mission* when he wrote, "The sent One becomes the sending One, not just to all the citizens of Israel; now the mission is universalized with the exaltation/glorification of the Messiah exalted in God. The followers are sent out; the disciples become apostles. The focus of the mission is now "to all nations," "all the world," "all creation," "to the ends of the earth." Repent and be baptized in the name of Jesus for the forgiveness of your sins is to be proclaimed as the key to access to God the divine parent."[99]

Andrew Walls and Cathy Ross conducted research in *Mission in the 21st Century,* which was comparable to research conducted by the Bosch, Bevans, and Schroeder in *Elements of an Emerging Ecumenical Missionary Paradigm.* Both sets of authors focused on the theories of missiologist. Bosch, Bevans and Schroeder continued the discussion of the *Paradigm Shifts* from Bosch's *Transforming Missions* in a more practical way. Bevans and Schroeder further elaborated and developed the six sets of three constants: "Christ, Eschatology, Salvation Church, Anthropology, and Culture."[100] The first set determines the theological existence of Christian life. The second set seeks to determine what this might look like in life's context. However, with Bosch he expressed these issues as Five Elements of an Emerging Ecumenical Missionary Paradigm: church and mission, sacrament, sign, and instrument. The writer concludes that there is agreement between these authors regarding the elements and the marks; the mission of the church is

---

[99] Wilbert R. Shenk, *The Transfiguration of Mission, Biblical Theological & Historical Foundations* (Pennsylvania: Herald Press, 1993), 73.

[100] Andrew Walls, and Cathy Ross, *Mission in the 21st Century, Exploring the Five Marks of Global Mission* (London: Darton, Longman, and Todd Ltd., 2008), 176.

the "mother of the church," or the foundations of the church. The urgent message is to identify the needs and methods of developing Christian discipleship to a purposeless world.

> As Christians, missiologists and mission workers, we must also avoid the t emptation, always present, of equating church planting and the raising of local leadership with the end of the mission era. Christian mission is not about building institutions; it is about the coming of the Reign of God. In that logic, there is no end to the mission era and there are no Christian countries. The whole world is a mission field, and evangelism is not a once and for all act, it is an ongoing task that is to be repeated generation after generation, until the second coming of the Lord.[101]

This theology helps to keep us moving through the Great Commission; the task of taking the gospel to the whole world. Americans have been faced with the challenge of taking "their" thoughts, feelings, and dreams to the world sometimes as oppose to what Jesus requires for humankind.

> Paul Heibert helps to inform this conversation by adding from one of his text,
>
> From an instrumentalist perspective, it is clear that the task of missions is not to evangelize and seek to win people from other religions to follow Jesus Christ. All religions must be respected as a people's way of seeking God. Dialogue in the Hegelian sense not the proclamation of the Christian gospel, is the basis of Christian missions. Our task is to join people in other religions in their search for dignity and freedom, and to learn from them what we find helpful for ourselves. Mission is mission to us rather that to the people we serve.[102]

The strength of Heibert's argument as an anthropologist is that Christians from North America should embrace and respect the cultures of the world, gleaning from each culture. Perhaps through this sensitivity we can demonstrate the love and compassion of Jesus Christ and His ability to transform lives and bring justice and equality. The goal

---

[101] Walter Sawatsky, *Mission Focus: Annual Review, "In Jesus'* Name Our Salvation", Volume 15, Indiana: Mission Focus, 2007, 50.

[102] Paul G. Hiebert, *Missiological Implications of Epistemological Shifts* (Harrisburg, PA: Trinity Press International, 1999), 60.

and purpose of mission continues to be needed as the world becomes larger and more hostile in regards to the principles of the Bible.

As Stan Nussbaum affirms:

> The Great Commission is often quoted in mission circles that it tends to take on a life of its own. The Great Commission is easily degraded to a mere slogan, or used in pretext for what we have in advance decided mission should mean. Matthew 28:18-20 has to be interpreted against the background of Matthew's gospel as a whole. Matthew's purpose in writing was to provide guidance to a community in crisis on how it should understand its calling and mission.[103]

Today, the world is still in crisis; wars in many nations, hatred, sin, sexual issues, and abortion issues are some of the problems of today that makes a backdrop of a picture of the world. The need for missions is as urgent now as it was in the first century. The gospel message and the transformative power it would have on the world is only a voice away. However, the creative power of the Holy Spirit must inform us of the best strategies to use. Our message must be listened to by the people who sometimes feel Americans hate them. This tension with cultural issues and methods must be resolved.

As the body of Christ becomes missional and carries out the will of the Father, one writer asks, "Will we obey God's will?" Will we risk everything, our comfort, our possessions, our safety, our security, our very lives to make the gospel known among unreached people?[104] In this book, David Platt a contemporary church builder challenges the believer to accept this Commission and do something about it.

Again, we find in modern day ministries that the missional church theology is alive and well. In a book by Francis Chan, *Multiply,* he also asserts the task of doing

---

[103] Stan Nussbaum, *A Reader's Guide to Transforming Mission* (Maryknoll, NY: Orbis Books, 2005), 22.

[104] David Platt, *Radical* (Colorado Springs, CO: Multinomah Books, 2010), 160.

God's will is the responsibility of all believers and not just pastors, elders, and church leaders. "God wants you to view the other Christians in your life as partners in ministry. God has not called you to make disciples in isolation; He has placed you in the context of a church body so that you can be encouraged and challenged by the people around you. And you are called to encourage and challenge them in return."[105] Hence, a missional theology at work in our churches today, is the solution to the problems of humankind.

Historical Foundation

Missiologists like Bosch confirm that missions and missiology have been part of the church from its beginning. Specifically, missiology emerged in the middle ages. The writer's project revolves around the theology of missiology for its context. To help the context intentionally serve its Mission Statement through the project's Old and New Testament scriptures would be a lofty goal.

"The earliest work encountered was by Raymond Lull (1235-1315) that also included the development of a missionary training school at Majorca in 1276. Research indicates that the first missiologist (even referred to in Elwell's work as protomissiologists) were Jose De Costa (1540-1600), a Jesuit missionary to Peru and Mexico, Thomas a Jesu (1564-1627), Lorenzo Brancati (1612-93). After all of these significant contributors to the work and field of missiology, efforts amongst Catholics slowed noticeably during the eighteenth century."[106]

---

[105] Francis Chan, *Multiply, Disciples Making Disciples* (Colorado Springs, CO: David Cook Publishers, 2012), 37.

[106]Walter E. Elwell, *Evangelical Dictionary of Theology*, 2nd ed. (Michigan: Baker Academic, 2001), 780.

Walter Elwell wrote:

Protestants began some missiological work "through Dutch theologians such as Hadrianus Savaria (1531-1613) who proposed a kind of apostolic ordination for missionaries. During the eighteenth century some dynamic early missiologists emerged on the scene such as Franke (1663-1727), Edwards 1(1703-58), and mission entrepreneur William Carey (1761-1834). It was Carey that came up with the proposition that conversion was to be taught to all, not only by the apostles that had been generally taught by the Reformers. A German theologian by the name of Friedrich Schleiermacher (1768-1834) proposed integrating mission studies with practical theology placing it within the theological curriculum.[107]

Elwell says,

In the United States, a theologian named Samuel Mills (1783-1818) was instrumental in promoting both missions and missionary associations. However, Gustav Warneck (1834-1910) is considered the Protestant father of missiology and established it as an academic discipline. Englishmen such as Henry Venn (1796-1873), Rufus Anderson (1796-1880), and Roland Allen (1868-1947) developed a theoretical foundation for church development known as the three-self formula with its variations still used in some missiological settings today.[108]

Additionallly, Elwell writes,

Catholic missiological studies were re-stimulated in the nineteenth century due in part to the work of protestant mission scholars. The first Catholic to integrate mission within practical theology was Johann B. Hirscher (1788-1865). Robert Strait (1875-1930) laid the foundation for the systematic study of mission through a missionary journal. He also influenced the appointment of Joseph Schmidlin's (1876-1944) who received a professorship in 1910 at Munster. His work was influenced by Warneck as well in the writing, lecturing, and the development of missionary organizations. An organization that further influenced the development of studies in missiological circles was the *Student Volunteer Movement* that was organized in 1886. Organizations and conferences like the *Edinburgh World Missionary Conference* (1910) and the *International Missionary Council* (1921) helped to increase professor appointments in missiology and missions American universities. In 1910 there were only three full professorships in missions. The Kennedy School of Missions was founded in 1911 at Union Theological Seminary in New York. In 1914 Union Theological Seminary began a mission department, the same year Princeton added a chair.[109]

---

[107] Ibid.

[108] Ibid.

[109] Elwell, *Evangelical Dictionary of Theolog*y, 781.

As a result of the formation of various missiological organizations, the discipline of missiology came of age in about 1975. A Catholic missiologist, Louis Luzbetak, supports the idea that the discipline of missiology became of age in 1975 when the ASM became a part of the Council on the study of Religion.[110] Elwell says,

> Since 1940 many missiological organizations and publications have been instituted which has helped the growth and study of missiology to be enhanced. The chronological order of the established organizations are as follows: 1940, The Fellowship of Professors of Mission; 1952, The American Professors of Mission; 1967, Association of Evangelical Professors; 1972, International Association of Mission Studies; 1973, American Society of Missiology; and 1991, Evangelical Missiological Society.[111]

Additional missiology can be viewed by the enlightenment era; Orthodoxy, Pre-Modernity, and Modernity; and 1980 and Beyond. The *Enlightenment* was another religious era in church history that impacted the understanding of the purpose of missions promulgated by the church and the missionary enterprise.[112] This era taught that man was self-sufficient and self-determination. In essence, it was implied that God created the world, but it was up to man to decide how to move forward. The era was espoused by Braten (1977), Gerrish (1984) and Newbigin (1986) and others. The recognized tension brought by this teaching hindered the growth of missiology as we know it today. The doubts or questions about the power and presence of God dominated the Enlightenment discussions. It seems that "to believe" or "not to believe" and the reality of God was being explored during this era and scientific thought was felt to be prominent. However, Bosch writes that "It was inevitable that the enlightenment would profoundly influence

---

[110] Ibid.

[111] Ibid.

[112] Bosch, *Transforming Missions, Paradigm Shifts in Mission*, 274.

mission thinking and practice, the more so since the entire modern missionary enterprise is, to a very real extent, a child of the Enlightenment."[113]

The twentieth and twenty-first century religious eras have been called Orthodox (Hauerwas), Pre-Modernity (until 1650), Modernity (Descartes 1596-1650), all of which impacted missiological thinking. The purpose and goals of missions was based on the philosophy of the practitioner.

In 1998 a group of missiologist joined together in a research series called, *The Gospel and Our Culture Series* edited by Craig Van Gelder. It is a terrific contributions to missiological study. Guder and the team stressed that missional structures should be based on the reign of God, and the realm of God in the world. When missions are based on this premise the missional church will always emphasize the Bible, the plan of salvation, weaved with the justice and peace of God.

Lois Barrett, Inagrace T. Dietterich, George R. Hunsberger, Alan J. Roxburgh and Craig Van Gelder are some of the most respected missiologists today. The research authors all agreed on the centrality of the gospel as God's Holy writ for the entire world, and the *missio Dei* being the foundation of missions today.

David Bosch latest work is, *Transforming Mission* affirms the recent state of affairs in missiology today.[114] Bosch confirms that missions have gone through great transition over the decades in regard to its meaning, purpose, methods, and very nature. Many theologians like Newigin and Muller are responsible for the effective transformation of missions. Bosch believes the Christian church is in crisis regarding

---

[113] Ibid.

[114] Bosch, *Transforming Mission, Paradigm Shifts in Theology of Mission*, 274.

missions and missiology. He listed six factors and in summary, Bosch indicated that the advance of science and technology has brought about the secularization of the world. The West is being slowly de-Christianized because of unbelief, atheism, and superstition. The world can no longer be separated and divided into "Christian" and "non-Christian" because of multiple migrations of people because of prejudice and the like the West is not willing to "give an account of the hope they have. Classism attests to the rich getting richer and the poor getting poorer. Western theology is suspect in some parts of the world. This circumstance has contributed to confusion and uncertainty in some missions fields and activities.[115] The research concentrated on these and other factors, seeking solutions and positive actions for the Body of Christ.

In a publication by Darrell L. Guder *The Continuing Conversion of the Church,* Guder clearly shows the difference in missional thinking in terms of transitioning from "not only the sending of the church," but clarifying how the church should be the instrument used for Christian witness.*[116]* Guder wrote, "As we move to the end of the twentieth century, there has been a growing consensus in worldwide Christianity that the local congregation is the basic unit of Christian witness." He shared a quotation from *Mission Evangelism: An Ecumenical Affirmation, 1982-83* that says, "A vital instrument for the fulfillment of the missionary vocation of the church is the local congregation."

However, in view of paradigm shifts in missiology today, Guder suggest the rewrite of that statement today would probably read like this, "the vital instrument for the fulfillment of the missionary vocation is the church." This may appear in different forms: parish, congregation, community, fellowship, or the name he favors: mission community.

---

[115] Ibid., 3.

[116] Guder, *The Continuing Conversion of the Church*, 145.

This modern thinking in missiology shows the affective evolution the discipline of missiology has taken on.

These examples demonstrate a change in missiological thinking: Years past the thought was that the missionary focus was a community adopted or used as an example of what God could do in changing people's lives; the latest thinking tells us that true missions starts with a "local congregation" of believers who choose to share the "*missio Dei"* to the community then the world. The local congregation lives out who and what God is to be in us as expressed in the Holy scriptures. Missiology becomes an extension of God's people and the effectiveness of programs and activities are measured with how well God is modeled to the world through this witness.

In *Practicing Witness* by Benjamin Conner, he makes a contemporary comparison with Guder, and George Hunsberger.

> Two influential missional theologies in the missional church conversation are those of Darrell Guder, Henry Luce Professor of Missional and Ecumenical Theology at Princeton Theological Seminary, and George R. Hunsberger, professor of Missiology at Western Theological Seminary. Guder's point of departure for considering a missional theology is the theological work of some antecedents whom he considers the progenitors of the discipline. He gives significant attention to the curricular implications of the doctrine of mission Dei and to the theological justification for the missional church in the doctrine of God. His approach tends to be more academic and the curriculum-oriented than that of Hunsberger. With respect to Christian practices, Guder emphasizes how the practices will prepare the congregation for its commission to be a witness to the kingdom of God. Hunsberger's approach, while also thoroughly theological, is intentionally social scientific and addresses more deeply issues of culture and context than does Guder's. Missional theology is not only to prepare future teaching elders or congregations for mission; missional theology is the articulation of the gospel in a particular context. Hunsberger emphasizes a methodology or a missiological orientation that will guide the church in negotiating the space between culture bashing and culture absorbtion. In other words, Hunsberger's work complements Guder's by providing a methodology to

> what Guder is asking missional theology to do across the theological curriculum and in the congregations.[117]

These authors merged ideologies support the importance of the intervention of Christian education. While Guder stressed the application of missional practices in our congregations, Hunsberger further emphasizes that the training component is essential for true effective work.

The challenge is to connect the always-relevant Jesus event of twenty centuries ago to the promise in the future regarding the reign of God. To this view, missiology should initiate new discussion about salvation, creation, ethics, Christology, and ecclesiology.

The historical mission of the Church of God in Christ is described in the *Official Manual of the Church of God In Christ.*[118] The founder of the Church of God in Christ, Charles Harrison Mason, established a reputation in southern Mississippi, to take the gospel to the streets to people that were hurting, lost, and unsaved. Bishop Mason's work caused him to be shot at, put into the local jail of Holmes County, MS, and ostracized in the area. The determination of Bishop Mason and his followers has brought the Holiness movement and the teaching of sanctification to a new level today - a worldwide organization of six million people with credible missions throughout the world. While the national headquarters of the Church of God in Christ is Memphis, TN, the national meeting or convocation has been held in St. Louis, MO for the last three years. Prior to the past three years the convocation was held at Memphis, TN, the headquarters of the

---

[117] Benjamin T. Conner, *Practicing Witness, A Missional Vision of Christian Practices* (Grand Rapids, MI: Eerdmans, 2011), 12.

[118] *"Our Statement of Faith"* Church of God In Christ, Inc., website, accessed February 28, 2014, http://www.cogic.org/our-foundation/our-statement-of-faith/

Church of God in Christ for the last one hundred years. This implies a strong traditional church with strong ties to a traditional biblical church tradition.

One of the most current emerging theologians that writes about missiology is Benjamin Conner, a professor at Memphis Theological Seminary. In Conner's text, *Practicing Witness* he grapples with the idea of defining "missional," a term he calls "ubiquitous" (all over the place).[119] He believes that there has been little crosscurrent of conversation about the boundaries that shape what is meant by missional theology. Benjamin Conner makes an attempt to define missional theology as "a kind of practical theology that explores every aspect of the theological curriculum and praxis of the church the implications of the missionary nature of God with the purpose of forming congregations to better articulate the gospel and to live faithfully their vocation to participate in the ongoing redemptive mission of God in a particular context."[120]

Also the historical significance of the presence of a true missional theology in the founder of the Church of God in Christ fits nicely with what Benjamin Conner refers to as three foundation stones that expresses a missional theology which includes: fundamental theological convictions regarding the missionary nature and initiative of God; embodying a three-cornered relationship between the gospel, a church, and a particular culture. (insights of Lesslie Newbigin) and a way of thinking theologically that animates every aspect of the theological curriculum and the congregation's life.[121] Again,

---

[119] Conner, *Practicing Witness: A Missional Vision of Christian Practices*, 11.

[120] Ibid., 4.

[121] Ibid., 48.

these three foundation stones support the writer's project in every aspect. A Christian Education model, programs based on the needs of the church and community and a realization of the mission of God should be forthcoming with intentional training.

The history of the faith of Israel tells us about the sharing of their faith with nations and countries that surrounded them. Many Israelites and their prophets were anxious to share a conviction about how God had delivered them, their mothers and fathers from Egypt, and divinely led them through the desert and to the land of Canaan. Also they were able to tell stories of God's deliverance and blessings demonstrated an active involvement in their lives. This was Unique for a god to the other nations in early Bible days.

Therefore, God proved to be the God of history and the God of promise. It was being discussed from the first century until today whether or not the God of Israel was the creator and the Lord of the world. This tension in the world in the early 1950's nurtured the development of missions as we know them today.

So God proved himself to be the God of history and the God of promise. It was being discussed from the first century to now whether the God of Israel is the creator and the Lord of the world. This tension in the world in the early 1950's has nurtured the development of missions as we know them today. Bosch writes,

> Israel would, however, not actually go out to the nations. Neither would Israel expressly call the nations to faith in Yahweh. If they do come, it is because God is bringing them in. So, if there is a 'missionary' in the Old Testament it is God himself who will as his eschatological deed par excellence, bring the nations to Jerusalem to worship him there with his covenant people.[122]

[122] Bosch, *Transforming Mission*, 19.

Bishop Leslie Newbigin, a theologian and leader among missionary studies and works in the 1980's has asked the resounding question to the church for recent times, *"*How is Christianity to be commended to modern secularized society?[123] Meaning how is Christianity to impact the world today? This is a question to a world that has become more carnal and secular? This is a great question for every missiologist today. How do Christian present a saving and delivering Jesus to Muslims at a time they are exhibiting so much hate and disdain for all who profess Jesus Christ as Lord and Savior. How do non-Christians view the wartime efforts of America to societies in Syria, Iran, and Afghanistan when America claims to be a Christian nation? These mixed messages cause great challenges for the missional church today. When Christ directs us through a missional goal to take healing, deliverance, freedom, equality, and justice to the world why is it not interpreted as such by the masses? How can the existence of Quantonimo be viewed as justice and equality when many of the inmates have been found innocent of crimes or released by the courts of the United States? The series of mixed messages sent by the above mentioned actions creates tension in both Christian and non-Christian circles. The emphasis of a biblical God, Jesus Christ and His Cross, resurrection, salvation, healing, forgiveness, love, compassion, deliverance, justice, equality, and freedom from bondages is absolutely essential and urgent for the missional church. Since, the 1980's and beyond we have read and studied missiologist like David Bosch, Darrel Guder, Milfred Minatrea, Craig Nessan, Craig Van Gelder, Lois Barrett, George Hunsberger, and Alan Roxburgh. Society believes it is time for missiology to come into its own. While we have different faith traditions and belief systems in the world today,

[123] Timothy Yates, *Christian Mission in the Twentieth Century* (New York, NY: Cambridge University Press 1994), 239-240.

the universality of the Christian message and the real truth of heaven's God is still most widely received and accepted.

In *Mission in Unity*, the author laid out the historical movements of missions somewhat differently than what was previously shared by Bosch. *Missions and Unity* provided a comprehensive overview of missional changes since 1806. The organizations that were present during the meeting with William Carey in 1806 included contributors from the:

> Revolution and Religious Dissent, Carey's Mission, Anglicans, Moravians, the Church of England, Evangelicals and Unity from 1792-1845, Colonies and Empires, Denominations and Confessions, Evangelical Alliance, Protestant Missionary Societies (LMS),(CMS), Cooperation of churches, Bible Societies, Tract Societies, Cooperation in Mission from 1846-1909, Education, Medical Missions, John Mott & Student Movement, YMCA/YWCA, National Coordination in Mission, Mission Conferences, 1910-1947- Councils of Unity, Edinburg, International Missionary Council (IMC), 1928 Jerusalem, 1938 Tambaram, 1947, Worldwide Missions, Canada, 1948-2010-Multiple Unity Streams, United Nations – Revolutionary Age, Vitality & Pluralism, Pentecostalism and Independency.[124]

Norman Thomas asserted "Church unity is a missiological task, if mission is not an appendix to the life of the church, but rather the very life breath of the church."[125]

---

[124] Norman E. Thomas, *Mission and Unity* (Eugene, OR: Cascade Books, 2010), 3-80.

[125] Ibid., 268.

CHAPTER FOUR

METHODOLOGY

The purpose of this project is to expose the researcher's context to a study of missional churches and the theology of missiology through a Christian education intervention. There will be a specific emphasis on the Mission Statement of the current context which will assist in motivating the church to become missional. The project lasted over a period of seven weeks. It began Monday, April 22, 2013 inside the fellowship hall of New Hope Church of God in Christ. The project concluded on June 3, 2013.

The project, facilitated and managed by the researcher, consisted of a pre survey, seven sessions and a post survey. The twenty participants were engaged in the project. Additionally, a church survey was conducted and it was administered to a group of members who were randomly selected by the researcher. The primary criteria were a minimum of two years of membership.

The hypothesis of the project is the belief that an attitudinal change will occur in the local context as it relates to missional churches. Additionally, the belief that a clearer understanding of the context's Mission Statement as it relates to God's mission to the world will be understood and embraced. The anticipated changes will occur based off a seven-week series of classes in missiology which was presented by the researcher based on the curriculum and strategies discovered through the research. Additionally, the

project was measured based on the pre-survey, post survey and a randomly selected church survey, all of which are located within the appendix section, A, B and C.

The methodology utilized in this project was the qualitative procedures.[1] Tools used consisted of a pre survey that was completed prior to the seven week series of classes given to all participants. Pre surveys were used with selected church and department leaders to ascertain their level of thinking regarding the missional church prior to class information being presented. Interview questions used were identical in content. Classes were based on the scriptural basis of this project, annotated bibliography, and research material from missiological studies. The classes emphasized selected Old and New Testament scriptures based on the project.

For the purpose of re-directing and re-training the congregants at the writer's church through a seven week Christian education program participants were active in designing programs to meet the scriptural directives of the Lord. More specifically, the tools utilized to reach a conclusion include the pre surveys which were used to determine the attitudes and feeling regarding outreach and missional ministry as it relates to the local context. Seven weeks of classes referencing the scriptural focus of missional churches incorporated with best practices and models to review; interviews utilized with key church leaders at the context, chosen randomly; and post-questionnaire to determine changes if any, in positions and attitudes regarding outreach and missional ministries and their involvement at the local context.

[1] John W. Creswell, *Research Design*, 3rd ed. (Thousand Oaks: SAGE Publishing, 2009), 145.

The surveys were based on tools found in the texts of authors such as Milfred Minatrea*, Shaped by God's Heart*[2] and Nancy Ammerman's, *Studying Congregations.*[3] Data was collected and aggregated after completion of project for compilation and presentation to the author's doctoral committee at United Theological Seminary. As noted from the results, prior to any session, the majority of the participants agreed that New Hope Church needed to be more responsible and attentive to being a mission driven church. Also, the first session revealed the lack of understanding of a missional church. Ninety percent of the participants knew the mission statement, 100% of the participants were eager to be involved in missions work and 100% of the participants felt that missions should be a part of their church community. Surprisingly, 70% of the participants were at some point engaged in missions work previously at New Hope. Finally, 20% of the participants felt that missions work should be a joint effort shared between the pastor, clergy, and other leadership teams within the church. The results of the pre survey are noted in Appendix B.

The context associates and the professional associates were engaged with the project by collecting data. The data was evaluated by the associates and as a result the various measurement tools consisting of the lesson plans, the pre surveys, post surveys and random surveys. All parties assisted in the collection and triangulation of the data to limit bias opinions.

---

[2] Milfred Minetrea, *Shaped by God's Heart* (San Francisco: Jossey-Bass, 2004), 186-194.

[3] Nancy Ammerman, *Studying Congregations* (Nashville: Abingdon Press, 1998), 241-244.

CHAPTER FIVE

FIELD EXPERIENCE

The field experience of this project was entitled "A Christian Education Model to Develop a Missional Church." It began in April 2013 at New Hope Church of God in Christ, Murfreesboro, TN, and consisted of seven sessions. The first session began on April 22, 2013 and concluded on June 3, 2013. There were a total of twenty participants; fifteen women and five men. All participants were members of New Hope for a period ranging from ten to twenty - four years.

Participants included the pastor, assistant pastor, church mothers, several missionaries, and an ordained clergy. All members were invited to attend, with the requirement to commit to attend all seven sessions. At the request of the participants, a seventh session was added. Only two of the participants were college graduates, ten high school graduates, and the remaining eight were GED recipients or non-graduates. All sessions were for a seventy-five minute period, from 6:00 p.m. until 7:15 p.m. on successive Monday evenings.

The lessons included information regarding missional studies, missional theology, the Old and New Testament scripture, and other discussions and dialogue. Many of the participants, prior to sessions, felt they should be engaged in missions work and that the church focus should be missions. Most agreed that they planned to do more missions work in the future; and came to understand that church activities were not necessarily

missional. All participants affirmed that prior to the sessions, they were not familiar with the term “missional” or “missional church.” The historical and theological journey were well received; and the sessions validated that learning was taking place.

The major theories of missiologists such as David Bosch, Darrell Guder, and Craig Nessan were studied and discussed. Discussions also included basic questions about missiology including: What is missiology? What is a missional church? What are the elements of a missional church? Looking at the current context, what would make us a missional church? What are some missional programs or ideas?

During the pre-survey, the participants were given a homework assignment to define the following terms: Terms that included: missiology, Missio Dei, missionary, world, community, church, missions, Missional church and theology. Each class began with social time and a buffet dinner. Instructions were given in a comfortable environment during the meal. Following the instructions, the group received an orientation of the project, the title, and hypothesis. The researcher explained and discussed the meaning of the title and hypothesis. Each session concluded with a closing prayer and meditation regarding the church, the project, the community and the world.

A pre survey (questionnaire) was completed by all participants prior to participating in session one. The purpose of the pre-survey was to provide an opportunity for the participants to share basic information regarding their mission mindedness prior to their exposure to the sessions. The group was given a homework assignment to define basic missional terms such as missiology, and the meaning of a missional church. Additionally, the survey was designed to determine the level of community awareness and involvement of the local context. The community of the missional church will

experience the love and compassion from the church in many ways. The church as an entity must make clear its purpose and need. Since the missiologist identified during this research agree that the purpose of church is mission and mission is the purpose of the church, the church must serve its purpose given and directed by God. The pre surveys revealed very pertinent information as it relates to the researcher's hypothesis and project. None of the session participants were aware of the term missional. Further there was no understanding of a missional church. Therefore, the researcher's project was welcomed and desired. The specific purpose of the pre survey was determine what was or not known about a Missional church as expressed in material that was presented by the researcher during the seven sessions offered during the project at the researcher's context.

Session One:

The class was introduced to missiology. Additionally, the group reviewed some basic missiological vocabulary to assist their understanding of the subject and applicability to the local church. There was dialogue and discussion to check comprehension of new terms. All participants appeared very interested and motivated about the subject matter. The pastor as one participant said, "He could not wait to see the impact the missional project will have on the context." The researcher also presented an overview of the research project and discussed why the problem was selected to be addressed.

Session Two:

The New Hope Missions Statement was compared to the overall Missional church. This session allowed time for participants to compare the Missions Statement of the context with the definition of the Missional church. A comparison or correlation of these

two occurred. Additionally, the researcher introduced the Old and New Testament scriptures to the participants as the foundational scriptures for the project. A thorough explanation was given of the scriptures and why they were selected to be used within the project. The mission statement of New Hope Church of God in Christ is found in Appendix J.

Session Three:

As the sessions continued, it was during the third lesson that the researcher exposed the participants to the theories that were discussed by key missiologist. The primary focus was on Bosch, Guder, Minatrea and Powe. The participants received an overview of the research conducted by the key missioloigst. Their theories were explained and the primary focus was placed on assisting the participants to understand the concept of becoming a missional church. The concept of spreading the gospel outside of the four walls of New Hope was enhanced. A great deal of discussion occurred as it related to the importance and impact that congregants could have within their community if they embraced the concept of becoming missional and following The Great Commission as it was extended to the disciples by Jesus. The participants then reviewed their Mission Statements and explored connections as it related to the missiologist theories and the foundational scriptures of the project. In essence, a comparison was made to the church's Mission Statement, the theories of the researchers and the foundational scriptures in the Old and New Testament.

Session Four:

Participants reviewed the specific focus on the New Testament scripture. The focus was placed on the scripture to assist the participants in understanding its relevance

as it relates to the quest for churches to be missional and active in this capacity. Therefore, during this discussion of the scriptures, the participants shifted from understanding to application of the scriptures as it relates to being a missional church. Additionally, the key terminology was reviewed to ensure that the participants had a clear understanding of terms affiliated with missional churches and more specifically, the local context.

Session Five:

As the group participated in session five, there was a recap of the New Testament scripture followed by the Old Testament scripture that was utilized within the project. Just like with the New Testament scripture, the focus was placed on assisting the participants to understand the relevance of the text as it relates to ways to apply the text to their specific context.

Additionally, there was a correlation made between the Mission Statement of the context, the foundational scriptures and the project. The researcher presented ideas as it relates to the ways New Hope Church of God in Christ could implement becoming a more enhanced missional church. The overarching categories consisted of families, men, women, children, and community. For each of these categories, the participants discussed various methodologies that could be implemented to encourage the concept of mission. As a result of the discussion, the group developed various classes, workshops, seminars, tutoring sessions and events. To move the concept into reality, the group developed a Missional Committee that would oversee the various activities and ways to implement within New Hope Church. For specific information as it relates to the missional opportunities and the Missional Committee, see the Appendix K.

Session Six:

This session consisted of foundational interdependent areas of study. The participants were expected to review the missional theories and study, review the group work from their various homework assignments and review possible models for current context. Group activities such as word searches, developing a missional vocabulary, scripture searches, and locating additional missional scriptures were given to the participants to enhance their knowledge as it relates to becoming a missional church. The interdependent area of study lasted from week to week and a review of their assignments occurred at the beginning of each session of a period of fifteen minutes.

Session Seven:

The final session consisted of the group of participants coming together to discuss and review the theories, community, mission statement, scriptures and project. The session served as an opportunity for a recap of the overall process. Participants were able to share what they had learned, ways of implementation, specific theories that were relevant to the context and sustainability. The session was concluded by the administering of the post-survey which served as an instrument to measure the increase in knowledge as it relates to becoming a missional church with a specific focus related to the Mission Statement.

As a result of the project, the participants indicated that they understood the direct correlation to being a missional church and the Mission Statement adopted by the church. Collectively, the group indicated the homework assignments as it related to obtaining an understanding of the terminology was beneficial in gaining knowledge about becoming a missional church. The participants concluded that they obtained a greater awareness of

the importance of church work and functioning from the concept of missiology. Further, all participants affirmed that they had not served in a "mission" task at the church.

The participants embraced the idea and understanding that preaching and teaching was a missional response to the community of faith. More importantly, they all agreed that being a missional church should be an extension of church work. The extension of being missional should not rest primarily on the shoulders of the pastor and clergy, but instead, the entire church community should be engaged with the missiology. All participants agreed that they were interested in being more missional at their local context, however, it was determined that there is a need for on-going training is indicated to assure additional missional opportunities and ideas are explored as needed at the researcher's context. As a result of the study, the participants created a listing of missional opportunities. The opportunity to be missional included the various categories: families, men, women, children and the community. A thorough overview of the missional opportunities are found in Appendix L.

After the participants had completed the study, a survey was administered to the randomly selected church members who had a minimum of two years in attendance. The results indicated that all participants had a better understanding for the need to have missions within their church. Further, the results indicated that New Hope Church of God in Christ should be doing more work as it relates to being a missional church. All participants agreed that the church should be more engaged in missional work within the community. Approximately, seventy-five percent agreed that they were not engaged in missional work within the church. Finally, all participants agreed that more training was essential for the future development of becoming a missional church. By the end of the

sessions participants seemed to understand the terms missiology, and a true “missional church.” The session participants were eager to begin transforming the local context to resemble a missional church. Additional information pertaining to the Community Survey can be found in Appendix M.

CHAPTER SIX

SUMMARY, REFLECTION, AND CONCLUSION

Summary

The project, "A Christian Education Model for Developing a Missional Church in a Local Congregation," was birthed out of passion by the researcher. The passion stems from the faith that the local context could be established into a fully functional missional church. The need to reach out to dying men and women who do not have a relationship with the Lord was the driving force of the passion. So often, the universal church functions within the four walls and fail to reach outside to carry Jesus to those in need. The researcher is a firm believer, if the universal church would entertain the opportunity to be missional within the local communities, life as we know it will change. The change is not farfetched, but is one that be realized simply because of the Great Commission that was given to the disciples by Jesus. It is the researcher's belief that so many of our communities can be convinced and transformed, if the effort of persuasion remains the tools of Christ's embodiment (as taught us by Raymond Lull): love, peace, compassion, kindness, sacrifice, and commitment.

Reflection

The researcher's project was motivated by his years of challenges and service to God. The understanding of the need for the church to be church, the mission of God, a

missional church. As we read statistics today about church attendance, belief in the Bible the number of persons who claim to be "church members, etc." the faith community needs to provide more missional churches, churches that causes people to see and know God. The researcher was impressed by the writing of David Platt in his book *Follow Me* when he wrote,

> Identification of churches with buildings may seem common to us, but it's foreign to the New Testament, where we never once see the church described as a physical building. Similarly, the New Testament never once portrays the church as a conglomeration of customized programs. So much of what we associate with the church today is extra-biblical at best and unbiblical at worst. When you turn through the pages of the New Testament, you are a very different picture of the church. Instead of a building, you see a body made up of brothers and sisters who together have died to themselves and are living in Christ. Christians are joined together by Jesus' death, his Spirit, his gospel, his sufferings, and his life.[1]

Platt's rhetoric here beautifully describes a missional church, *the missio Dei,* mentioned in the researcher's project. The church being and demonstrating the love and power of God is essential to model to the world today. This effort would take Christians a long way on the path of reproducing men and women to come to a saving knowledge of Jesus Christ, lives transformed in the image of our Lord and Savior.

Conclusion

Based on the feedback from the participants, they too believed that a transformation could occur within a community if the church was actively functioning as a missional church. In addition to their belief, they were willing to become a missional church. As a result of the project, the New Hope Church of God in Christ agreed to

[1] David Platt, *Follow Me, A Call to Die, A Call to Live,* (Carol Stream, IL: Tyndale Publishers, 2013), 153.

establish a Missional Committee that would be responsible for implementing various ways to become a missional church. The activities were not exclusive to participants within the church, but extended to the community with hopes of establishing a missional community. However, the research openly indicated that the current context was not actually involved with any on-going missional projects. Further, there was tension around how the implementation could work with denominational commands on the context and context members.

Finally, the researcher felt as though the project suffered due to the limited research that has been conducted from Pentecostal Theologians. Obviously, at the researcher's context it is yet to be discovered if any hindrances exist that will alter the outcome of the project. It is hopeful that the classes offered, pre-and post surveys, and informal discussions and meetings would limit any possible hindrances.

One unanswered question that presented itself during the project was: What should we do if and when we understand the connections with the context's Mission statement and foundational scriptures? Context participants agreed that there needed to be a "paradigm shift' in regards to the context views of it. Additionally, the question was raised as to whether the local context would be prepared for the paradigm shift? With the establishment of the Missional Committee a dialogue, will continue amongst the context participants as to how they can become a missional church as presented by Bosch and Guder.

Appendix A

Pre Survey

PRE SURVEY

Please circle the correct response for you next to each question with a pencil or pen.

1. I know the Mission Statement of New Hope COGIC.	Y	N
2. I want to be involved in the mission work at New Hope COGIC.	Y	N
3. I believe missions are an important part of church work.	Y	N
4. I have served in church missions in the past at New Hope COGIC.	Y	N
5. I have not served in church missions at New Hope COGIC.	Y	N
6. I have never been involved in mission work at New Hope COGIC.	Y	N
7. I believe missions should not be a part of church work.	Y	N
8. I believe that preaching and teaching the word of God is a part of church Missions.	Y	N
9. The pastor and clergy should do all the mission work at New Hope COGIC.	Y	N
10. I plan to do more mission work in 2014.	Y	N

Appendix B

Pre Survey Results

PRE SURVEY RESULTS

1. I know the Mission Statement of New Hope COGIC.	Y (90%) N (10%)
2. I want to be involved in the mission work at New Hope COGIC.	Y (100%) N (0%)
3. I believe missions are an important part of church work.	Y (80%) N 20%)
4. I have served in church missions in the past at New Hope COGIC.	Y (70%) N 30%)
5. I have not served in church missions at New Hope COGIC.	Y (90%) N (10%)
6. I have never been involved in mission work at New Hope COGIC.	Y (60%) N (40%)
7. I believe missions should not be a part of church work.	Y (100%) N (0%)
8. I believe that preaching and teaching the word of God is a part of church Missions.	Y (40%) N (60%)
9. The pastor and clergy should do all the mission work at New Hope COGIC.	Y (80%) N (20%)
10. I plan to do more mission work in 2014.	Y (100%) N (0%)

The above pre-survey was administered to all participants. The results are reported in parenthesis to the right of each response. As noted from the results, prior to any session, the majority of the participants agree that New Hope Church has the need and responsibility to be more active in missions. Also, the first session revealed the lack of understanding of a missional church.

Appendix C

Church Survey - Randomly Selected

Church Survey Randomly Selected

New Hope Church of God in Christ
(Administered to context members randomly selected)

Directions: Please place a check behind the answer to the questions based on your opinions and experience.

1.	I have been a member of the New Hope Church for at least one year.	Yes No
2.	I consider myself as a Christian-believer in the Lord Jesus Christ.	Yes No
3.	I believe all Christian churches should be active in missions work.	Yes No
4.	I am aware of the work of missions of the New Hope Church.	Yes No
5.	I feel the New Hope Church does enough missions work.	Yes No
6.	I help with the missions work at New Hope Church regularly.	Yes No
7.	I would like to see New Hope do more missions work.	Yes No
8.	The New Hope Church is active in community work/witness.	Yes No
9.	I would welcome and attend more missions training at New Hope.	Yes No
10.	I believe the New Hope Church should be more active in the community.	Yes No

COMMENTS_____

_____

Appendix D

Church Survey Randomly Selected Results

Church Survey
(Randomly Selected Results)

New Hope Church of God in Christ

Directions: Please place a check behind the answer to the questions based on your opinions and experience.

1. I have been a member of the New Hope Church for at least one year.	Yes (20)	No (0)
2. I consider myself as a Christian-believer in the Lord Jesus Christ.	Yes (20)	No (0)
3. I believe all Christian churches should be active in missions work.	Yes (18)	No (2)
4. I am aware of the work of missions of the New Hope Church.	Yes (16)	No (4)
5. I feel the New Hope Church does enough missions work.	Yes (19)	No (1)
6. I help with the missions work at New Hope Church regularly.	Yes (14)	No (6)
7. I would like to see New Hope do more missions work.	Yes (20)	No (0)
8. The New Hope Church is active in community work/witness.	Yes (4)	No (16)
9. I would welcome and attend more missions training at New Hope.	Yes (18)	No (2)
10. I believe the New Hope Church should be more active in the community.	Yes (20)	No (0)

COMMENTS_____

(No comments received)

Appendix E

The Christian Education Model

Christian Education Model

I. A Pre-Missions Survey

II. Seven Sessions of Missiology and Missional

III. Missional Committee

IV. Implementation of Missional Ideas

Appendix F

Outlines for the Seven Sessions

Session One

I. Devotional (Prayer)

II. General Introductions

A. Review Terms

B. Review homework

III. Review of Expectations

Session Two

I. Devotional (Prayer)

II. Lesson - Continue Missiologist Study (Guder)

A. Review Terms

B. Review homework

III. Connections (Context Mission Statement-Foundational Scriptures) Isaiah 61:1-3, Matthew 28:18-20

Session Three

I. Devotional (prayer)

II. Missiology Study (Nessan)

A. Definitions and terms

Participants discussed the missiological views of Craig Nessan. During this dialogue there was also connections made with previously discussed missiologists. Additional terms and language of missional church was reviewed and examined.

III. Parallel for scriptures (Isaiah 61:1- 3; Matthew 28:18-20)

A. Comparisons made with scriptures and context Mission Statement.

B. Comparisons of Guder and Bosch relative to moving from mission to missional.

Session Four

I. A review of Matthew 28:18-20

A. Participants were engaged in a discussion of this New Testament scripture and how it relates to the term "missional."

B. There was a review of the context Mission Statement and how it relates to the context's behavior and plans; Question: How does this scripture direct the saints of God?

. C. Characteristics of a Missional Church

D. Homework: Define terms eschatology and organizations for mission

Session Five

I. Devotional

II. Review homework.

III. Missional churches and Milfred Minatrea

A. The Four Dimensions of Missional church

IV. Self-perpetuating cycle of missional churches.

V. How would New Hope Church perform as a missional church?

A. Discussion: Possible missional efforts presented to New Hope class by researcher.

Session Six

I. Devotional

II. Review of terms and definitions

A. missiology

B. Theology

C. Social Sciences

D. Missional church

E. strategy

I. Discussion of terms.

II. Review Missional Church: How does one look?

III. Discussion of possible missional programs for context;

A. Discussion of a Door-to-Door Witnessing Program
B. Review of possible missional opportunities

Session Seven

I. Devotional (prayer)

II. Review of Missiology

III. Review of missional church

IV. Organize Missional Committee

Participants will volunteer for an ad-hoc committee to further suggest missional programs specifically for the local context.

VI. Post- Survey

Participants completed a post-survey after completing 7 sessions as previously mentioned.

The Post-Survey was adapted from a congregational survey developed by Nancy Ammerman.

This survey elicits similar responses like the pre-survey administered to participants prior to Training Sessions.

Appendix G

Post Survey

STUDYING CONGREGATIONS (POST-SURVEY)
(Congregational Identity: Adapted from Studying Congregations, Nancy Ammerman, Jackson, Carrol: Abingdon Press, Nashville, TN, 1998)

Please circle the number that best describes your response to the New Hope COGIC. 1, meaning the least, 4 meaning the most like opinion of my own.

1. Our church is more influenced by history and tradition. 1 2 3 4
2. Our church is more influenced by contemporary ideas and trends. 1 2 3 4
3. Members are similar in values and lifestyle to the people who live immediately around the church. 1 2 3 4
4. Members are very different in values and lifestyle from people who live immediately around the church. 1 2 3 4
5. Our church is very involved with the community around the church. 1 2 3 4
6. Our church is not involved with the community around the church. 1 2 3 4
7. Our church is primarily oriented to serving our members. 1 2 3 4
8. Our church is primarily oriented to serving the world beyond our membership. 1 2 3 4
9. Our congregation feels like one large family. 1 2 3 4
10. Our congregation feels like a loosely knit association of individuals and groups. 1 2 3 4
11. Our church is known as a prestigious one in the area. 1 2 3 4
12. Our church is not considered one of the “status” churches in the area. 1 2 3 4
13. Our church does not respond to social issues in our community. 1 2 3 4
14. Our church uses an activist approach to social issues in the community. 1 2 3 4

15. Our church's approach to individual salvation emphasizes education, nurture, and a gradual growth in the faith. 1 2 3 4

16. Our church's approach to individual salvation stresses conversion and a born again experience. 1 2 3 4

17. Our congregation gives strong expression to its denominational identity and heritage. 1 2 3 4

18. It would be difficult for a visitor to know to which denomination the congregation belongs. 1 2 3 4

19. I knew no one in the congregation prior to coming to our church. 1 2 3 4

Category:

Member __

Officer __

Clergy __

Missionary __

Mother __

Committee __

Choir __

Other __

Appendix H

Community Survey

Door-To-Door Witnessing Team
New Hope Church of God In Christ
303 South University Street

Murfreesboro, TN

Elder Franklin Hollie, Pastor

Community Survey

1. What is your name?
   _____
2. What is your address? _____
3. What is your telephone number? Home _____ Cell _____
4. Are you a member of a church in the area? Yes ( ) No ( )
5. Do you accept the Bible as the word of God? Yes ( ) No ( )
6. Would you like to engage in more Bible Study? Yes ( ) No ( )
7. Are you an active member at your place of worship? Yes ( ) No ( )
8. Will you consider working with a new place of worship? Yes ( ) No ( )
9. I would like more information about New Hope COGIC Yes ( ) No ( )
10. I live with my family and/or friends Yes ( ) No ( )
11. Do you believe you are saved? Yes ( ) No ( )

(By Arthur Patterson)

Appendix I

Missional Efforts

MISSIONAL EFFORTS

Parenting 101

This class will be offered as an opportunity for participants to learn and practice healthy parenting skills. The parent defined here is based on the traditional model of parent (as presented in scripture based on Church of God In Christ, Inc. guidelines).

I. Definition of Parenting
II. Skills in Review
    A. Directing and Advising Youth
    B. Care and Hygiene
    C. Youth Responsibilities (home and school)
        a. Youth at home
        b. Youth in the community
III. Support Systems

Job Training: The ABC's

This class or series will be designed to assist job seekers with enhanced information to aid in securing employment today. Several ideas and formal strategies will be explored.

I. A= ACTION
    Initially one must enter the application process with numerous businesses or agencies.
    1. Completing forms
    2. Specific data
    3. References
II. B= BACKGROUND
    The applicant's background or record of experience is urgent to support the application process.
    1. High School (GED)
    2. Other training; college, internships, community experience, etc.
    3. Contacts (Key people that know you; relatives; friends; church associates
III. C= CHARACTER
    How the applicant impresses a possible employer is urgent and is under the control of the applicant.

    1. Dress

2. Speech
3. Presentation

(All missional opportunities designed by Arthur W. Patterson)

Appendix J

Mission Statement of New Hope Church of God in Christ

MISSION STATEMENT:

"To minister to people resulting in sinners being saved, backsliders reclaimed, lives being transformed by the Holy Spirit, and encouraging the Saints to take the Gospel message to others that they too may inherit eternal life."

Appendix K

Missional Committee

MISSIONAL COMMITTEE

New Hope C.O.G.I.C.

July 8, 2013

(This Committee was designed to be a part of the Missional Model by A. Patterson.)

Purpose (suggested)

This committee selected by the pastor, is an outcome of the Missional Classes held by Elder Patterson for Doctorate of Ministry research. The Committee is charged with the responsibility of developing missional ministry opportunities that New Hope will be engaged based on our studies and experiences.

- Each ministry is to be scheduled with pastoral approval;
- Each ministry is to led by faithful leaders of New Hope after specific training focuses;
- Each ministry will consist of a Team for the purpose of support and execution, and will also be formally trained by church leaders;
- Each ministry team leader and team will operate under the supervision and direction of New Hope guidelines;
- Each ministry and Team must be charged and commissioned by New Hope Church leaders and evidenced by current identification issued by New Hope;
- Each missional ministry will operate under its own guidelines and purposes established by the Missional Committee and approved by the pastor or his designee;
- Each ministry leader and team will be subject to background and criminal checks, and will conduct themselves according to Christian and Biblical standards at all times.

Appendix L

Missional Opportunities

MISSIONAL OPPORTUNITIES (IDEAS)

FAMILIES

- Parenting (classes, workshops)
- Relationships (husband and wife)
- Planning (classes, workshops)
- Bible Classes/Seminar
- Sporting Events
- Ministry to Co-workers/Retirees

MEN

- Prison/Jail (weekly/monthly/seasonal)
- Addiction Counseling
- Job Training (classes, workshops)
- Bible Classes
- Sporting Events

WOMEN

- Prison/Jail (weekly/monthly/seasonal)
- Addiction Counseling
- Job Training
- Bible Classes
- Sporting Events

CHILDREN

- Tutoring
- Relationships (activities, seminars, classes)
- Goal Setting
- Bible Classes
- Sporting Events

COMMUNITY

- Politics and Religion
- Adopt-A-School Program
- Door-to-Door Witnessing
- Community Displays

- College/Campus Ministries
- Health Care Ministries

Appendix M

Community Survey

COMMUNITY SURVEY

Directions: Please circle yes or no for a response to each question based on your personal opinion and knowledge of New Hope Church, Murfreesboro, TN.

1. I have lived in the community of the New Hope Church for at least one (1) year.	YES	NO
2. I have attended New Hope Church at some time in the past	YES	NO .
3. I believe the New Hope Church to be active in the community.	YES	NO
4. I know a member (s) of the New Hope Church Murfreesboro.	YES	NO
5. Someone from New Hope has invited me to attend a service in the past.	YES	NO
6. New Hope Church is a friendly, welcoming church to all people.	YES	NO
7. I have been invited to Bible Class at the New Hope Church in the past.	YES	NO
8. New Hope Church helps and assist members in the community when asked.	YES	NO
9. I am aware of at least one way the New Hope Church is helpful in the community.	YES	NO
10. The community views New Hope Church as an important part of the community.	YES	NO

COMMENTS

Please feel free to offer any suggestions or ideas for the New Hope Church, Murfreesboro.

_____

_____

_____

_____

Appendix N

College Campus Ministry

College Campus Ministry
New Hope Church of God In Christ
303 South University Street
Murfreesboro, TN 37130
Elder Franklin Hollie, pastor

Purpose

The New Hope Church will establish a ministry team to assist and support an established campus ministry of the Church of God In Christ on the campus of Middle Tennessee State University and any other college or universities in the Murfreesboro vicinity. The campus ministry will: 1) support and encourage COGIC activities in the college community; 2) the campus ministry will support and encourage COGIC affiliation in the Murfreesboro area; 3) the COGIC churches in the Murfreesboro area will share the responsibility of mentoring the college campus ministries in the Murfreesboro vicinity.

Schedule

The New Hope College Campus Ministry Team will regularly be engaged in the support of college campus ministries in cooperation with programs as they are officially established. The pastor or his designee will regularly communicate with the directors or their designees regarding information and needs of the programs.

Attire

The College Campus Ministry Team will dress appropriately at all times at events on and off the specific college or university campus. There will always be a traditional standard of holiness in regards to dress and behavior in respect to representatives of the New Hope Church.

Ministry Follow-up

There will be a follow-up component for the college campus ministry. The New Hope Church will develop and keep a data base of COGIC students attending colleges or universities in the Murfreesboro area when possible. Also, the New Hope College Ministry Team will plan at least two activities per school year for college students at the New Hope Church.

By Elder A. Wayne Patterson, Sr., D. Min. candidate, United Theological Seminary, Dayton, OH

Appendix O

College Student Data Form

COLLEGE STUDENT DATA FORM

Name _____

College/University_____

Dormitory_____

Home Address_____

Telephone (cell)_____(land line)_____

Major _____Classification_____

Ministry Request

1. I desire information about your church/ministry. Yes ( ) No ( )
2. I would like a personal contact from clergy. Yes ( ) No ( )
3. I want to attend your church/ministry. Yes ( ) No ( )
4. I have accepted Jesus Christ as Lord and Savior. Yes ( ) No ( )
5. I have participated in church/ministry in the past as/by
   a. Singing in the choir _____
   b. Playing an instrument _____
   c. Liturgical dance _____
   d. Theater Ministry _____
   e. Teaching/preaching _____
   f. Other _____

Student Needs

I need the following assistance or support from your church/ministry.

_____

By A. Wayne Patterson, Sr, D. Min. candidate, United Theological Seminary, Dayton

Appendix P

Nursing Home Ministry Team

Nursing Home Ministry Team
New Hope Church of God in Christ
Elder Franklin Hollie, pastor
303 South University Street
Murfreesboro, TN 37130

Purpose

The New Hope COGIC will establish a nursing home ministry team to provide Christian ministry support to elderly residents of nursing homes located in the Murfreesboro community.

The ministry will include, but not be limited to 1) regular Christian abbreviated services; 2) regular communication with resident families regarding ministry concerns; 3) benevolent responses such as greeting cards and emergency assistance; 4) other services deemed appropriate by the pastor or his designee.

Schedule

The Nursing Home Team will develop schedules for ministry and activities based on consensus of the Team with input with the pastor or his designee. As previously stated, the ministry will be scheduled regularly during the church year.

Attire

The Ministry Team will always be professionally attired when representing the church at the nursing facility. Appropriate attire means nice dresses and skirts (church attire), suits or sports coats for men, and dress shoes. The Teams tools shall be the Holy Bible, a previously typed program or Agenda, sign-in sheets for the service, and prayer request forms.

Ministry Follow-up

The Nursing Home Team will have a follow-up component. Within the follow-up plans the Team will: 1) follow-up on prayer request; 2) contact family of residents regarding acts of love and support from Team; 3) continuous invitations to family and friends of residents at nursing home facilities.

Suggested and written by: Elder A. Wayne Patterson, Sr., D. Min. candidate, United Theological Seminary, Dayton, OH

BIBLIOGRAPHY

Ammerman, Nancy T., Jackson W. Carrol, Carl S. Dudley and William McKinney, *Studying Congregations: A New Handbook.* Nashville, TN: Abingdon Press, 1998.

Albright, W. F., and C.S. Mann, *The Anchor Bible-Matthew.* New York, N.Y. : Double Day Publishers, 1971.

Arnold, Jeffery, *Starting Small Groups: Building Communities That Matter.* Nashville, TN: Abingdon Publishers, 1997.

Attridge, Harold W. *Harper Collins Study Bible.* Harper Collins with the Society of Biblical Literature, 1989.

Bailey, Randall C. and Jacqueline Grant, *The Recovery of Black Presence: An Interdisciplinary Exploration.* Nashville, TN: Abingdon Press.

Barber, Leroy, *Everyday Mission*: *How Ordinary People Can Change the World.* Downers Grove, IL: IVP Books, 2012.

Bandy, Thomas G. *Facing Reality: A Congregational Mission Assessment Tool: A Tool for Systemic Change and Church Transformation.* Nashville, TN: Abingdon Press, 2001.

Barna, George and Harry R. Jackson, *High Impact African American Churches.* Ventura, CA: Regal Books, 2004.

Barton, John and John Muddiman, *The Oxford Bible Commentary.* Oxford: Oxford University Press, 2012.

Battle, Michael A. *The African American Church at Work,* St. Louis, MO: Hodale Press, Inc., 1994. Essay: A Model for Future Ministerial Leadership in the African American Church, Susan Johnson Cook.

Bevans, Stephen B. and Roger P. Schroeder, *Constants in Context*: *a Theology of Mission Today.* Maryknoll, NY: Orbis Books, 2006.

Blomberg, Craig L., *The New American Commentary.* Nashville, TN: Broadman Press, 1992.

Boyd-Franklin, Nancy, *Black Families in Therapy: Understanding the African American Experience*, New York, N.Y.: The Guilford Press, 2003. [Blenkinsopp, Joseph, *Isaiah 56-66 A New Translation: The Anchor Yale Bible.* New Haven: Yale University Press, 2003.]

Blenkinsopp, Joseph, *The Anchor Yale Bible.* New Haven, CT: Yale University Press, 2003.

Blomberg, Craig L., *The New American Commentary.* Nashville, TN: Broadman Press, 1992.

Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Missions,* Maryknoll: Orbis Books, 1991.

Brook-Howard, Wes, *The Church Before Christianity.* Maryknoll, NY: Orbis Books, 2001.

Brueggemann, Walter, *Using God's Resources Wisely, Isaiah and Urban Possibility.* Louisville: John Knox Press, 1993.

Brueggemann, Walter, *Westminster Bible Commentary.* Louisville, KY: John Wetsminster Knox Publishers, 1998.

Burgess, Stanley, M., *Christian Peoples of the Spirit.* New York: New York University Press, 2011.

Caldwell, Larry W., *Sent Out.* Pasadena, CA: William Carey Library, 1992.

Carroll, Jackson W., *God's Potter.* Grand Rapids, MI: Eerdmans Publishing, 2006.

Carruthers, Iva E. and Frederick D. Haynes, III *Blow the Trumpet in Zion: Global Vision and Action for the 21st Century Black* Church. Minneapolis: Augsburg Fortress Press, 2005.

Chan, Francis, *Multiply, Disciples Making Disciples.* Colorado Springs: David Cook Publishing, 2012.

Chandler, Matt, Josh Patterson, and Eric Geiger. *Creature of the Word,* Nashville, TN: B&H Publishing, 2012.

Chisholm, Robert B. Jr., *From Exegesis to Exposition.* Grand Rapids, MI: Baker Books, 1998.

Church of God in Christ, "Our Statement of Faith," Accessed February 28, 2014, http://www.cogic.org/our-foundation/our-statement-of-faith.

Cobb, John B. Jr. *Reclaiming the Church: Where the Mainline Church went Wrong and What to Do About It.* Louisville, KY: Westminster, 1997.

Conn, Harvie M., *The Urban Face of Mission.* Phillipsburg: P&R Publishing, 2002.

Conner, Benjamin T., *Practicing Witness A Missional Vision of Christian Practices.* Grand Rapids, MI: Eerdmans Publishing, 2011.

Creswell, John W., *Research Design.* Los Angeles, CA: SAGE Publishing, 2009.

Dash, Michael, I. N., Jonathan Jackson and Stephen Raser. *Hidden Wholeness: An African American Spirituality for Individuals and Communities*, Cleveland, OH: United Church, 1997.

Dawn, Marva J., *Reaching Out Without Dumbing Down.* Grand Rapids, MI: Eerdmans Publishing, 1995.

DeMott, Nancy, Tim Shapiro and Brent Bill, *Holy Places: Matching Space with Mission and Message.* The Alban Institute, 2007.

DeSilva, David A., *An Introduction to the New Testament.* Downers Grove, ILL: InterVarsity Press, 2004.

Dockery, David S., Holman Concise Bible Commentary, Nashville, TN: Broadman Press, 1998.

Donders, Joseph G., *Charged with the Spirit Mission is for Everyone.* Maryknoll, NY: Orbis Books, 1993.

Dudley, Carl S. and Nancy T. Ammerman, *Congregations in Transition: A Guide for Analyzing, Assessing, and Adapting in Changing Communities.* San Francisco, CA: Jossey-Bass Publishing, 2002.

Duffield, Guy P., *Foundations of Pentecostal Theology.* Los Angeles, CA: Foursquare Media, 2000.

Eastman, Theodore, *Chosen and Sent: Calling the Church to Mission.* Grand Rapids, MI: Eerdmans Publishing, 1971.

Elwell, Walter A., *Evangelical Dictionary of Theology.* Grand Rapids, MI: Baker Academics, 2001.

Everts, Don, *Go and Do Becoming a Missional Christian.* Downers Grove, ILL: IVP Books, 2012.

Glasser, Arthur F., and Donald A. McGavran. *Contemporary theologies of Mission*. Grand Rapids, MI: Baker Book House, 1983.

Grams, Rollin G. and I. Howard Marshall, *Bible and Mission.* Germany: Neufeld Verlag Publishing, 2008.

Guder, Darrell L., *The Continuing Conversion of the Church.* Grand Rapids, MI: Eerdmans Publishing, 2000.

Guder, Darrell L., *Missional Church A Vision for the Sending of the Church in North America.* Grand Rapids, MI: Eerdmans Publishing, 1998.

Guder, Darrell L., *Missional Church A Vision for the Sending of the Church in North America.* Reprint, Grand Rapid, MI: Eerdmans Publishing, 2000.

Gunter, Stephen W., Elaine Robinson, *Considering the Great Commission*. Nashville, TN: Abingdon Press, 2005.

Haney, Kevin G., *Organic Outreach for Churches*. Grand Rapids, MI: Zondervan Publishing, 2011.

Hanson, Paul D., *Interpretation: A Bible Commentary for Teaching and Preaching*. Louisville, KY: John Knox Press, 1995.

Harris, Geoffrey R., *Mission in The Gospels.* London: Epworth Press, 2004.

Harrelson, Walter J., Donald Senior, Abraham Smith, Phyllis Trible, James C. Vanderkam, *The New Interpreter's Study Bible.* Nashville, TN: Abingdon Press, 2003.

Hatmaker, Brandon, *Barefoot Church.* Grand Rapids, MI: Zondervan Publishing, 2011.

Hays, Richard B., *The Moral Vision of the New Testament.* New York, NY: Harper Collins, 1996.

Heath, Elaine A., *The Mystic Way of Evangelism,* Grand Rapids, MI: Baker Academic, 2008.

Hiebert, Paul G., *Missiological Implications of Epistemological Shifts.* Harrisburg, PA: Trinity Press International, 1999.

Hodges, Melvin, *A Theology of the Church and Its Mission.* Springfield, MO: Gospel Publishing, 1977.

Hybels, Bill and Lynne, *Rediscovering Church.* Grand Rapids, MI: Zondervan Publishing, 1995.

Inbody, Tyron, *The Faith of the Christian Church.* Grand Rapids, MI: Eerdmans Publishing, 2005.

Justes, Emma J., *Hearing Beyond the Words.* Nashville, TN: Abingdon Press, 2006.

Kaiser, Walter C., *Mission in the Old Testament.* Grand Rapids, MI: Baker Academic, 2012.

Keener, Craif S., *The Gospel of Matthew, A Socio-Rhetorical Commentary.* Grand Rapids, MI: Eerdmans Publishing, 2009.

Kroeger, James H., *The Gift of Mission, Yesterday, Today, Tomorrow.* Maryknoll, NY: Orbis Books, 2013.

Knox, James W., *By Definition The Difficult Words of the Holy Bible Made Understandable.* USA: James W. Knox, 1999.

Kuhn, Donald H., *the Collaborative Leader.* Notre Dame, IN: Ave Maria Press, Inc., 1995.

Langmead, *The Word Made Flesh.* Landham, MD: University Press of America, 2004.

Messer, Donald, E., *Contemporary Images of Christian Ministry.* Nashville, TN: Abingdon Press, 1989.

Missio- Dei, *Becoming Senders: How One Brazillian Church Went Missional, Missio Dei, A Journal of Missional Theology and P*raxis, August 2011, Vol.2, Issue 2.

Missio- Dei, *A Journal of Missional Theology and Praxis.* San Francisco, CA: Creative Commons, August, 2011.

Minatrea, Milfred *Shaped by God's Heart, The Passion and Practices of Missional Churches.* San Francisco, CA: Jossey-Bass, 2004.

Mission Statement, *New Hope Church of God in Christ.* Murfreesboro, TN, 201.3

National Manual, Church of God in Christ, Inc. Memphis, TN: Church of God In Christ Publishing Board, 1984.

Nessan Craig L., *Beyond Maintenance to Mission.* Minneapolis, MN: Fortress Press, 1999, page, vii-viii.

The New Revised Standard Version, 1995 by the Division of Christian Education of the National Council of Churches of Christ in the USA. From Oremus Bible Browser http://bible. Oremus.orgv2.2.7 10 February 2011.

The New Interpreter's Bible Commentary Section, The Division of Christian Education of the National Council of Churches. Nashville, TN, Abingdon Press.

Nussbaum, Stanley, *A Reader's Guide to Transforming Mission*. Maryknoll, NY: Orbis Books, 2005.

Ortlund, Raymond C., *Isaiah, God Saves Sinners.* Wheaton, IL : Crossway Books, 2005.

Ortlund, Raymond C., *Preaching the Word Isaiah God Saves Sinners.* Wheaton, IL: Crossway Books, 2005.

Patte, Daniel, *Ethics of Biblical Interpretation.* Louisville, KY: John Knox Press, 1995.

Platt, David, *Follow Me.* Carol Stream, ILL, Tyndale House Publishers, Inc., 2013.

Platt, David, *Radical.* Colorado Springs, CO: Multinomah Books, 2010.

Perriman, Andrew, *Re: Mission Biblical Mission for a Post Biblical Church.* Colorado: Authentic Media, 2007.

Peterson, Cheryl M. *Who Is the Church?* Minneapolis: Fortress Press, 2013.

Proctor, Samuel D. and Gardner C. Taylor, *We Have This Ministry.* Valley Forge: Judson Press, 1996

Pomerville, Paul A., *The Third Force in Missions.* Peabody, MA: Hendrickson Publishers, 1995.

Powe, F. Douglas, *New Wine New Wineskins, How African American Congregations Can Reach New Generations.* Nashville, TN: Abingdon Press, 2012.

Rainer, Thom S. and Eric Geiger, *Simple Church.* Nashville, TN: B&H Publishing, 2011.

Rainer, Thom S., *Surprising Insights From the Unchurched and Proven Ways to Reach Them.* Grand Rapids, MI: Zondervan Publishers, 2001.

Rusaw Rick and Eric Swanson, *The Externally Focused Church.* Loveland, CO: Group Publishing, 2004.

Sawatsky, Walter, *Mission Focus: Annual Review, In Jesus' Name Our Salvation,* Volume 15. Indiana: Madison Focus, 2007.

Schnase, Robert, *Five Practices: Risk-Taking Mission and Service.* Nashville, TN: Abingdon Press.

Sellon, Mary K. Daniel P. Smith, and Gail F. Grossman. *Redeveloping the Congregation.* USA: The Alban Institute, 2002.

Shenk, Wilbert R., *The Transfiguration of Mission, Biblical Theological & Historical Foundation.* Pennsylvania: Herald Press, 1993.

Sidle-Lloyd, Patricia and Bonnie Sue Lewis, *Teaching Mission in a Global Context.* Louisville, KY: Geneva Press, 2001.

Shaw, Mark, *Global Awakening.* Downers Grove, ILL: IVP Academic, 2010.

Skreslet, Stanley H., *Picturing Christian Witness.* Grand Rapid, MI: William B. Eerdmans Publishing, 2006.

Stanley, Andy and Lane Jones, *Communicating for A Change.* Colorado Springs, CO: Multnomah Books, A Division of Random House, 2006.

Sunquist, Scott W., *Understanding Christian Mission.* Grand Rapids, MI: Baker Academic, 2013.

Thomas, Norman E. *Mission and Unity.* Eugene, OR: Cascade Books, 2010.

Thomas, Owen C. and Ellen K. Wondra, *Introduction to Theology.* New York: Morehouse Publishing, 2002.

Turabian, Kate L., *A Manual for Writers of Research Papers, Theses, and Dissertations.* Chicago: The university of Chicago Press, 7th Edition, 2007.

Tye, Karen B., *Basics of Christian Education.* Danvers, MA: Chalice Press, 2000.

Van Gelder Craig and Dwight J. Zscheile, *The Missional Church in Perspective.* Grand Rapids, MI: Baler Academics, 2011.

Van Gelder, Craig, *The Missional Church and Denominations: Helping Congregations Develop a Missional Identity,* Missional Church Series. Grand Rapids: Eerdmans, 2008.

Verstraelen, F. J., A. Camps, L.A. Hoedemaker, and M. R. Spindler, *Missiology, An Ecumenical Introduction.* Grand Rapids, MI: Eerdmans Publishing, 1995.

Vikers, Jason E., *Minding the Good Ground, A Theology for Church Renewal.* Waco, Texas: Baylor university Press, 2011.

Vyhmeister, Nancy Jean, *Your Guide to Writing Quality Research Papers.* Grand Rapids, MI: Zondervan Publishing, 2008.

Walls, Andrew, and Cathy Ross, *Mission in the 21st Century, Exploring the Five Marks of Global Mission.* London: Darton, Longman, and Todd Ltd., 2008.

Ware, Frederick L., *Methodologies of Black Theology.* Cleveland, OH: Pilgrim Press, 2002.

Westerman, Claus, *Isaiah 4066- A Commentary.* Philadelphia: Westminster Press, 1969.

Williams, Ronald C., *Serving God with Style Unleashing Servant Potential.* Bethesda, MD: The Alban Institute, 2002.

Wright, Christopher J.H., *The Mission of God.* Downers Grove, IL: IVP Academic, 2006.

Yates, Timothy, C*hristian Mission in the Twentieth Century*. New York: Cambridge University Press, 1994.

Yoder, Perry B. and Mary H. Schertz, *Seeing the Text Exegesis for Students of Greek and Hebrew.* Nashville, TN: Abingdon Press, 2001.

Zwemer, Samuel M., *A Biography of Raymond Lull.* New York: ======= 1985.

Zodhiates, Spiros, *Hebrew-Greek Key Word Study Bible.* Chattanooga, TN: AMG Publishing, 2008.

Zodiates, Spiros, *Hebrew-Greek Study Bible.* Chattanooga, TN: AMG Publishers, 1996.
.